

SAMUEL.

INTRODUCTION.

THE double name of these Books, the FIRST AND SECOND BOOK OF SAMUEL,¹ as they are called in the printed Hebrew Bible, and the FIRST AND SECOND BOOK OF KINGS, as they are called in the Vulgate, well marks the two principal features which characterize them. They contain the record of the life and ministry of SAMUEL, the great Prophet and Judge of Israel, and they also contain the record of the rise of the KINGDOM of Israel. If again the Books of Samuel are taken as forming one history with the Books of Kings (the present line of division between 2 Sam. and 1 K. being an arbitrary one), then the division into four Books of Kings is a natural one. But if these Books are looked upon rather as an isolated history, then the name of Samuel is properly affixed to them, not only because he stands out as the great figure of that age, but because his administration of the affairs of Israel was the connecting link, the transitional passage, from the rule of the Judges to the reign of the Kings, distinct from each, but binding the two together.

The important place to be filled by Samuel in the ensuing history is seen at once in the opening chapters of the Book which bears his name. Further, the fact that Samuel's

birth of her that had been barren is represented in Hannah's song as typical of the triumphs of the Church and of the Kingdom of Christ, is another indication of the very distinguished place assigned to Samuel in the economy of the Old Testament, borne out by the mention of him in such passages as Ps. xcix. 6; Jer. xv. 1; Acts iii. 24. Though, however, Samuel's personal greatness is thus apparent, it is no less clearly marked that his place is one not of *absolute* but of *relative* importance. When we view the history as a whole, the eye does not rest upon Samuel, and stop there, but is led on to the throne and person of David as typical of the Kingdom and Person of Christ. An incidental mark of this subordination may be seen in the fact that the Books of Samuel are really a continuation of the Book of Ruth; a Book which derived its significance from its containing a history of David's ancestors and genealogy. Clearly, therefore, in the mind of the sacred historian, the personal history of Samuel was only a link to connect DAVID with the Patriarchs, just as the subsequent history connects David himself with our Lord JESUS CHRIST.

But a still more remarkable and conclusive proof of the same subordination may be found in the circumstance, that it is only the closing years of Saul's reign of which any account whatever is given in

¹ In the Heb. MSS. the two make only one Book of Samuel.

this Book. For after having related a few facts connected with the beginning of Saul's reign, the historian passes over some 20 or 30 years (Acts xiii. 21) to relate an occurrence in the last quarter of Saul's reign, God's rejection of Saul from the kingdom, and His choice of "a man after His own heart" to be king in Saul's room (xiii. 13, 14).

The contents of the Books of Samuel consist mainly of three portions, (i.) the history of Samuel's life and judgeship from 1 Sam. i. to xii. inclusive; (ii.) the history of Saul's reign from xiii. 1 to xv. 35; (iii.) the history of David from xvi. 1 to the end of the second Book; this latter portion not being completed till 1 K. ii. 11.

The sources from which the narrative is derived, were probably (1), the Book of Jasher (2 Sam. i. 18); (2), David's Psalms (2 Sam. xxii., xxiii.); (3), the Chronicles of king David (1 Chr. xxvii. 24); (4), the Book of Samuel the Seer; (5), the Book of Nathan the Prophet; (6), the Book of Gad the Seer (1 Chr. xxix. 29, 2 Chr. ix. 29); (7), the national collection of genealogies.

Those sections which give full details of the sayings and doings of Samuel, are conjectured to be extracted from "the Book of Samuel the seer" (*c.g.* i.-xii.). Those sections which contain narratives in which Nathan bears a part (2 Sam. vii., xi., xii., 1 K. i. ii.) may be referred to the "Book of Nathan the seer." Such passages as 2 Sam. xxi., xxii. 5, xxiv., &c., are pretty certainly from the Book of Gad the Seer. We seem to see extracts from the Chronicles of the kingdom in such passages as 1 Sam. xiii. 1, and xi. 1-11, 15, xiv. 47-52, 2 Sam. ii. 8-11, iii. 1-5, v. 4-16, viii., xx.

23-26, xxi. 15-22, xxiii. 8-39; while the song of Hannah (1 Sam. ii. 1-10), the elegy on the death of Abner (2 Sam. iii. 33, 34), and the two Psalms (2 Sam. xxii., xxiii. 1-7), may, as well as the elegy on Saul and Jonathan, be taken from the Book of Jasher.

It is difficult to decide when the final arrangement of the Books of Samuel, in their present shape, was made. The series of historical books from Judges to the end of 2 Kings is formed on one plan, so that each book is a part of a connected whole. This would point to the time of Jeremiah the Prophet, as that when the whole historical series from Judges to Kings inclusive was woven into one work. In his use of the work of contemporary writers, the final compiler left out large portions of the materials before him.*

The chief quotations and resemblances from the Books of Samuel in the New Testament are³ found in the writings of St. Luke and St.

* *c.g.* The whole of the beginning and middle of Saul's reign; the omission of the destruction of the Gibeonites (only incidentally referred to in chap. xxi.); the early history of Eli (who is mentioned quite suddenly in 1 Sam. i. 3); the transactions of Samuel's judgeship (of which only a few incidents are recorded); the details of David's wars with Moab and Edom; and many circumstances in the reign of David of which we have a full account in the Books of Chronicles.

³ Matt. i. 6, xii. 3, 4; Mark ii. 25, 26; Luke i. 32, 33, 46, 47, 48, 68, vi. 3, 4; Acts ii. 30, iii. 24, vii. 46, xiii. 20-22; Rom. xi. 1, 2; 2 Cor. vi. 18; Heb. i. 5; Rev. xix. 9, xxi. 5, 7, xxii. 6. There is also a remarkable similarity in the phraseology of such passages as 1 Sam. i. 17, xx. 42, and Luke vii. 50, viii. 48; 1 Sam. ii. 1, and Luke i. 46, 47; 1 Sam. ii. 26, and Luke ii. 52; 1 Sam. xiv. 45; 2 Sam. xiv. 11, and Luke xxi. 18; Acts xxvii. 34; 1 Sam. xxv. 32, and Luke i. 68; 2 Sam. i. 16, and Acts xviii. 6; 2 Sam. xiv. 17, and Gal. iv. 14; 2 Sam. xvi. 10, and Matt. viii. 29; Luke viii. 28.

Paul. The title **THE CHRIST** ("the anointed"), given to the Lord Jesus (Matt. i. 16, ii. 4, xvi. 16; Luke ii. 26; John i. 20, 41, xx. 31; Acts ii. 30), is first found in 1 Sam. ii. 10; and the other designation of the Saviour as the **SON OF DAVID** (Matt. ix. 27, xv. 22, xxi. 9, 15, xxii. 42), is derived from 2 Sam. vii. 12-16.

In these books are passages which occur in duplicate elsewhere, chiefly in the Books of Chronicles and Psalms; and a careful comparison of these duplicate passages throws great light upon the manner in which the sacred historians used existing materials, incorporating them word for word, or slightly altering them for the sake of explanation, as seemed most expedient to them. It illustrates also the errors and fluctuations of scribes in transcribing MSS., especially in regard to proper names.

For these duplicate passages, and also on the chief quotations from other books in the Old Testament, consult the marginal references.

The style of the Books of Samuel is clear, simple, and forcible, and the Hebrew remarkably pure and

free from Chaldaisms. The chief difficulties are the geographical statements of 1 Sam. ix., x., the very difficult poem in 2 Sam. xxiii. 1-7, and the account of the mighty men which follows it, 8-39. There are also some manifest corruptions of the text;¹ but contradictions or disagreements of any kind in the statements of the Books of Samuel, as compared with each other, or with the Books of Chronicles, do not exist.

The time included in the history of these Books cannot be exactly defined, from the lack of any systematic chronology in them. But it may be estimated roughly at about 130 years, made up of the following subdivisions, the precise length of the first of which is a matter of conjecture:—

	Years.
The life of Samuel up to Saul's election to be king (1 Sam. viii. 1, 5), say	50
Saul's reign (Acts xiii. 21)	40
David's reign (2 Sam. v. 4)	40
	<hr/> 130

¹ e.g. 1 Sam. xiii. 1; 1 Sam. vi. 19; 2 Sam. xv. 7; 2 Sam. xxi. 8; 2 Sam. xxiii. 8; of the other mighty men in the same list; the names *Ishbi-benob* and *Jaarc-oregim*, 2 Sam. xxi. 16, 19.

THE FIRST BOOK
OF
SAMUEL,
OTHERWISE CALLED, THE FIRST BOOK OF THE KINGS.

CHAP. 1. NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* ^aElkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, ^ban Ephrathite: and he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. ¶ And this man went up out of his city ^{c1}yearly ^dto worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there. And when the time was that Elkanah ^eoffered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: but unto Hannah he gave ^{2a}a worthy portion; for he loved Hannah:

^a 1 Chr. 6.
27, 34.
^b Ruth 1. 2.

^c Ex. 23. 14.
Deut. 16. 16.
Luke 2. 41.
^d Deut. 12.
6, 6, 7.
^e Josh. 18. 1.
Judg. 21. 10.
Deut. 12.
17, 18.
& 10. 11.

¹ Heb. *from year to year.*

² Or, *a double portion.*

I. 1. Ramathaim-zophim may signify "the two hills (ix. 11-13) of the watchmen," so called from its being a post from which the watchmen looked out. But since *Zuph* is the name of the head of the family, it is more probable that *Zophim* means the *Zuphites*, the sons of *Zuph* (see *Zophai*, 1 Chr. vi. 26), from whom the land about Ramah was called "the land of *Zuph*," ix. 5.

There is reason to believe that Elkanah — an Ephrathite, or inhabitant of Bethlehem (xvii. 12, Ruth i. 2) and of the territory of the tribe of Ephraim (1 K. xi. 26) — the father of Samuel, represents the fifth generation of settlers in Canaan, and therefore that Samuel was born about 130 years after the entrance into Canaan, — four complete generations, or 132 years, — and about forty years before David.

2. *he had two wives*] Cp. Gen. iv. 19. This was permitted by the law (Deut. xxi. 15), and sanctioned by the practice of Jacob (Gen. xxix.), Ashur (1 Chr. iv. 5), Shaharaim (1 Chr. viii. 8), David (1 Sam. xxv. 43), Joash (2 Chr. xxiv. 3), and others. *Hannah*, i.e. *Beauty* or *charm*, is the same as *Anna* (Luke ii. 36). *Peninnah*, i.e. *a Pearl*, is the same name in signification as *Margaret*.

The frequent recurrence of the mention of barrenness in those women who were afterwards famous through their progeny (as Sarah, Rebekah, Rachel) coupled with the prophetic language of Hannah's song in the 2nd chapter, justifies us in seeking a mystical sense. Besides the apparent purpose of marking the children so born as raised up for special purposes by Divine Providence, the weakness and comparative barrenness of the Church of God, to be fol-

lowed at the set time by her glorious triumph and immense increase, is probably intended to be foreshadowed.

3. It is likely that during the unsettled times of the Judges (Judg. xxi. 25) the attendance of Israelites at the three Festivals (Ex. xxxiv. 23, Deut. xvi. 16) fell into desuetude or great irregularity, and this one feast (see marg. ref.), which may have coincided with the Feast of Pentecost or Tabernacles, may have been substituted for them.

the LORD of Hosts] This title of Jehovah which, with some variations, is found upwards of 260 times in the O. T., occurs here for the first time. The meaning of the word *hosts* is doubtless the same as that of *army* (Dan. iv. 35) and includes all the myriads of holy Angels who people the celestial spheres (1 K. xxii. 19). It is probably with reference to the idolatrous worship of the Host of Heaven that the title *the LORD of Hosts* was given to the true God, as asserting His universal supremacy (see Neh. ix. 6). In the N. T. the phrase only occurs once (Jam. v. 4).

and the two sons, &c.] It should be, "and there the two sons of Eli, Hophni and Phinehas, were priests to the LORD," i.e. performed the functions of priests, in the old age of Eli (iv. 18), who is represented (r. 9) as sitting on a seat in the temple. The reading of the Greek Version "Eli was there, and his two sons, H. and Ph., priests of the LORD," is quite unnecessary, and indeed destroys the sense. The information here given concerning the sons of Eli is followed up in ii. 12, seq.

5. *a worthy portion*] Probably as in the margin. Naturally she would have had a single

- 6 ^obut the LORD had shut up her womb. And her adversary also ^oGen. 30. 2.
^{1a}provoked her sore, for to make her fret, because the LORD had ^aJob 24. 21.
 7 shut up her womb. And ^{as} he did so year by year, ²³when she
 went up to the house of the LORD, so she provoked her; there-
 8 fore she wept, and did not eat. Then said Elkanah her husband
 to her, Hannah, why weepest thou? and why eatest thou not? and
 why is thy heart grieved? ^{am} not I ¹better to thee than ten sons? ¹Ruth 4. 15.
 9 ¶ So Hannah rose up after they had eaten in Shiloh, and after
 they had drunk. Now Eli the priest sat upon a seat by a post
 10 of ^{the} temple of the LORD. ¹And she ^{was} ⁱⁿ bitterness of ²ch. 3. 3.
 11 soul, and prayed unto the LORD, and wept sore. And she ¹Job 7. 11.
^{vowed} a vow, and said, O LORD of hosts, if thou wilt indeed ^{& 10. 1.}
^{look} on the affliction of thine handmaid, and ^{remember} me, ²⁰Gen. 29. 20.
 and not forget thine handmaid, but wilt give unto thine hand- ²¹Gen. 29. 32.
 maid ^aman child, then I will give him unto the LORD all the ^{Ex. 4. 31.}
 days of his life, and ^{there} shall no razor come upon his head. ²Sam. 16. 12.
 12 ¶ And it came to pass, as she ^{continued} praying before the ^{Ps. 25. 18.}
 13 LORD, that Eli marked her mouth. Now Hannah, she spake in ^oGen. 8. 1.
 her heart; only her lips moved, but her voice was not heard: ^{& 30. 22.}
 14 therefore Eli thought she had been drunken. And Eli said unto ^{Num. 6. 5.}
 her, How long wilt thou be drunken? put away thy wine from ^{Judg. 13. 5.}
 15 thee. And Hannah answered and said, No, my lord, I ^{am} a
 woman ^{of} a sorrowful spirit: I have drunk neither wine nor
 strong drink, but have ^{poured} out my soul before the LORD.
 16 Count not thine handmaid for a daughter of ^{Belial}: for out
 of the abundance of my ^{complaint} and grief have I spoken
 17 hitherto. Then Eli answered and said, ^{Go} in peace: and ^{the} the
 LORD of Israel grant ^{thee} thy petition that thou hast asked of
 18 him. And she said, ^{Let} thine handmaid find grace in thy
 sight. So the woman ^{went} her way, and did eat, and her
 19 countenance was no more ^{sad}. ¶ And they rose up in the
 morning early, and worshipped before the LORD, and returned,

¹ Heb. *angered her*.² Or, *from the time that she, &c.*³ Heb. *from her going up*.⁴ Heb. *bitter of soul*, 2 Sam. 17. 8.⁵ Heb. *seed of men*.⁶ Heb. *multiplied to pray*.⁷ Heb. *hard of spirit*.⁸ Or, *meditation*.⁹ Ps. 62. 8.¹⁰ & 142. 2.¹¹ Deut. 13.¹² 13.¹³ Judg. 18. 0.¹⁴ Mark 5. 34.¹⁵ Luke 7. 50.¹⁶ & 8. 48.¹⁷ Ps. 20. 4, 5.¹⁸ Gen. 33. 15.¹⁹ Ruth 2. 13.²⁰ Eccles. 9. 7.

portion of the sacrifice (cp. ix. 23), but because of his love to her he gave her a double portion, enough for two people (cp. Gen. xliii. 34).

7. *And as he did so, &c.* It should rather be "And so she did year by year, as often as she went up to the House of the Lord, so she provoked her." Though the verb is masculine, Peninnah must be the subject, because *as often as SHE went up* follows. The Vulgate has "they went up."

9. *after they had eaten, &c.* Rather, "after she had eaten and after she had drunk," which is obviously right. Hannah, in the bitterness of her spirit, could not enjoy her feast, and so, after eating and drinking a little, she arose and went to the temple, leaving her husband and Peninnah and her children at table, where she still found them on her return (r. 18).

upon a seat, &c. Rather, "upon the throne," the pontifical chair of state (iv. 13), which was probably set at the gate leading into the inner court of the Tabernacle.

the temple of the LORD] The application of the word *temple* to the Tabernacle is found only here, iii. 3, and Ps. v. 7: and the use of this word here is thought by some an indication of the late date of the composition of this passage.

11. Vows are characteristic of this particular age of the Judges. (Cp. Judg. xi. 30, xxi. 5; 1 Sam. xiv. 24.) For the law of vows in the case of married women, see Num. xxx. 6-16; and for the nature of the vow, see marg. ref.

15. See r. 2 and note. She means that wine was not the cause of her present discomposure, but grief of heart.

18. A beautiful example of the composing influence of prayer. Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load. She now returned to the family feast, and ate her portion with a cheerful heart. (Acts ii. 46, 47.)

The word *sad* is not in the Hebrew text, but it fairly supplies the meaning intended.

- ^v Gen. 4. 1. and came to their house to Ramah: and Elkanah ¹knew
^e Gen. 30. 20 Hannah his wife; and ²the LORD remembered her. Wherefore
 22. it came to pass, ¹when the time was come about after Hannah
 had conceived, that she bare a son, and called his name
^a ver. 3. 21 ¶ And the man Elkanah, and all his house, ^awent up to offer
 22 unto the LORD the yearly sacrifice, and his vow. But Hannah
 went not up; for she said unto her husband, *I will not go up*
 until the child be weaned, and *then* I will ^bbring him, that he
^b Luke 2. 22. 23 may appear before the LORD, and there ^cabide ^dfor ever. And
^c ver. 11. 24. ^e Elkanah her husband said unto her, Do what seemeth thee
 ch. 2. 11, 18. & 3. 1. good; tarry until thou have weaned him; ^fonly the LORD
^d Ex. 21. 6. establish his word. So the woman abode, and gave her son
^e Num. 30. 7. 24 suck until she weaned him. ¶ And when she had weaned him,
^f 2 Sam. 7. 23 she ^gtook him up with her, with three bullocks, and one ephah
^g Deut. 12. 5, 6, 11. of flour, and a bottle of wine, and brought him unto ^hthe house
^h Josh. 18. 1. 25 of the LORD in Shiloh: and the child *was* young. And they
ⁱ Luke 2. 22. 26 slow a bullock, and ⁱbrought the child to Eli. And she said, (O
^k Gen. 42. 15. my lord, ^kas thy soul liveth, my lord, I *am* the woman that
 27 stood by thee here, praying unto the LORD. ^lFor this child I
² Kin. 2. 2. prayed; and the LORD hath given me my petition which I asked
^l Matt. 7. 7. 28 of him: ^mtherefore also I have ⁿlent him to the LORD; as long
^m ver. 11. 22. as he liveth ^ohe shall be lent to the LORD. And he ^pworshipped
ⁿ Gen. 24. 26 the LORD there.
^o Gen. 24. 26
^p Phil. 4. 6. **CHAP. 2. AND Hannah** ^aprayed, and said,
^q See Luke 1. 46. & c. ^bMy heart rejoiceth in the LORD,
^r Ps. 92. 10. ^cMine horn is exalted in the LORD:
^s 112. 9. My mouth is enlarged over mine enemies;
^t Ps. 9. 14. Because I ^drejoice in thy salvation.
 2 ^uThere is none holy as the LORD.
^v Ex. 15. 11. For *there is* none beside thee:
^w Deut. 3. 24. Neither *is there* any rock like our God.
^x Ps. 86. 8. 3 Talk no more so exceeding proudly;
^y Deut. 4. 35. ^zLet not ^aarrogancy come out of your mouth:
^z 2 Sam. 22. 32. For the LORD *is* a God of knowledge,
^a Ps. 94. 4. And by him actions are weighed.
^b Mal. 3. 13. Jude 15.

¹ Heb. in revolution of days.² That is, Asked of God.³ Or, returned him, whom I

have obtained by petition, to the Lord.

⁴ Or, he whom I have ob-

tained by petition shall be returned.

⁵ Heb. hard.

20. Samuel] *i.e.* heard of God, because given in answer to prayer. The names *Ishmael* and *Elishama* have the same etymology.

22. until the child be weaned] Hebrew mothers, as elsewhere in the East, usually suckled their children till the age of two complete years, sometimes till the age of three.

26. as thy soul liveth] This oath is peculiar to the Books of Samuel, in which it occurs six times, and to the Books of Kings, in which however it is found only once. See note to v. 11.

II. 1. The song of Hannah is a prophetic Psalm. It is poetry, and it is prophecy. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other Psalmists and Prophets whose inspired

odes have been preserved in the Bible. The peculiar feature which these songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the Kingdom and glory of Christ, and the triumphs of the Church, of which those incidents were providentially designed to be the types. The perception of this is essential to the understanding of Hannah's song. Cp. the marg. reff. throughout.

2. any rock, &c.] The term *rock* as applied to God is first found in the song of Moses (see Deut. xxxii. 4 note), where the juxtaposition of *rock* and *salvation* in v. 15, *he lightly esteemed the rock of his salvation*, seems to indicate that Hannah was acquainted with the song of Moses.

- 4 ^aThe bows of the mighty men *are* broken,
And they that stumbled *are* girded with strength.
- 5 ⁱ*They that were full* have hired out themselves for bread;
And *they that were hungry* ceased:
So that ^kthe barren hath born seven;
And ^lshe that hath many children is waxed feeble
- 6 ^mThe LORD killeth, and maketh alive:
He bringeth down to the grave, and bringeth up.
- 7 The LORD ⁿmaketh poor, and maketh rich:
^oHe bringeth low, and lifteth up.
- 8 ^pHe raiseth up the poor out of the dust,
And lifteth up the beggar from the dunghill,
^qTo set *them* among princes,
And to make them inherit the throne of glory:
For ^rthe pillars of the earth *are* the LORD's,
And he hath set the world upon them.
- 9 ^sHe will keep the feet of his saints,
And the wicked shall be silent in darkness;
For by ^tstrength shall no man prevail.
- 10 The adversaries of the LORD shall be broken to pieces;
^uOut of heaven shall he thunder upon them:
^vThe LORD shall judge the ends of the earth;
And he shall give strength unto his king,
And ^wexalt the horn of his anointed.
- 11 ¶ And Elkanah went to Ramah to his house. ^xAnd the child
12 did minister unto the LORD before Eli the priest. ¶ Now the
sons of Eli *were* ^ysons of Belial; ^zthey knew not the LORD.
- 13 And the priest's custom with the people *was, that*, when any
man offered sacrifice, the priest's servant came, while the flesh
14 was in seething, with a fleshhook of three teeth in his hand; and
he struck *it* into the pan, or kettle, or caldron, or pot; all that
the fleshhook brought up the priest took for himself. So they
15 did in Shiloh unto all the Israelites that came thither. Also
before they ^{aa}burnt the fat, the priest's servant came, and said to
the man that sacrificed, Give flesh to roast for the priest; for he
16 will not have sodden flesh of thee, but raw. And *if* any man

^a Ps. 37. 15.ⁱ Ps. 34. 10.

See ver. 36.

^k Ps. 113. 9.

Gal. 4. 27.

^l Isai. 54. 1.

Jer. 15. 9.

^m Deut. 32.

39.

Job 5. 18.

Hos. 6. 1.

ⁿ Deut. 8. 18.^o Ps. 75. 7.^p Ps. 113. 7.

s.

Dan. 4. 17.

Luke 1. 52.

^q Job 36. 7.^r Job 38. 4.

Ps. 24. 2.

Heb. 1. 3.

^s Ps. 91. 11.

& 121. 3.

^t Zech. 4. 6.

2 Cor. 12. 9.

^u ch. 7. 10.

Ps. 18. 13.

^v Ps. 90. 13.^w Ps. 80. 24.^x ver. 18.

ch. 3. 1.

^y Deut. 13. 13.^z Judg. 2. 10.

Jer. 22. 16.

Rom. 1. 28.

^{aa} Lev. 3. 3,

4, 5, 10.

5. See an instance in v. 36. See, too, in Ezek. xiii. 19, another example of hire paid in bread.

ceased] i.e. were at rest, did no work. The general sense is expressed by the translation of the Latin Version, "they were filled."

10. *he shall give strength, &c.*] This is a most remarkable passage, containing a clear and distinct prophecy of the Kingdom and glory of the Christ of God. (Cp. Luke i. 69, 70).

11. The word *minister* is used in three senses in Scripture: (1) of the service or ministration of both priests and Levites rendered unto the Lord (Ex. xxviii. 35, 43); (2) of the ministrations of the Levites as rendered to the priests, to aid them in Divine Service (Num. iii. 6); (3) of any service or ministration, especially one rendered to a man of God, as that of Joshua to Moses (Num. xi. 28). The application of it to Samuel as ministering to the Lord

before Eli the priest accords *most exactly* with Samuel's condition as a Levite.

12. *sons of Belial*] See marg. ref. note.

The phrase is very frequent in the books of Samuel. In the N. T., St. Paul contrasts Christ and Belial, as if Belial were the name of an idol or the personification of evil (2 Cor. vi. 15). This probably led to the use of the term Belial in the A. V., instead of expressing its meaning, which is *mischievous, wickedness*.

13. The Law of Moses defined exactly what was to be the priest's portion of every peace offering (Lev. vii. 31-35), as it also gave express directions about the burning of the fat (ib. 23-25, 31). It was therefore a gross act of disobedience and lawlessness on the part of Hophni and Phinehas to take more than the Law gave them. Incidental evidence is afforded by this passage to the existence of the Levitical Law at this time.

- said unto him, Let them not fail to burn the fat ¹presently, and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force. Wherefore the sin of the young men was very great ²before the LORD: for men ³abhorred the offering of the LORD. ¶ But Samuel ministered before the LORD, *being* a child, ⁴girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she ⁵came up with her husband to offer the yearly sacrifice. And Eli ⁶blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the ⁷loan which is ⁸lent to the LORD. And they went unto their own home. And the LORD ⁹visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel ¹⁰grew before the LORD. ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with ¹¹the women that ¹²assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for ¹³I hear of your evil dealings by all this people. *Nay*, my sons; for it is no good report that I hear: ye make the LORD's people ¹⁴to transgress. If one man sin against another, the judge shall judge him: but if a man ¹⁵sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, ¹⁶because the LORD would
- ¹ Gen. 6. 11.
² Mal. 2. 8.
³ ver. 11.
⁴ Ex. 28. 6.
⁵ 2 Sam. 6. 14.
⁶ ch. 1. 3.
⁷ Gen. 14. 19.
⁸ ch. 1. 28.
⁹ Gen. 21. 1.
¹⁰ Gen. 21. 8.
¹¹ ver. 26.
¹² Luke 1. 80.
¹³ & 2. 40.
¹⁴ See Ex.
¹⁵ 38. 8.
¹⁶ Num. 15. 30.
¹⁷ Josh. 11. 20.
¹⁸ Prov. 15. 10.

¹ Heb. as on the day.² Or, petition which she asked, &c.³ Heb. assembled by troops.⁴ Or, I hear evil words of you.⁵ Or, to cry out.

17. the offering of the LORD] *Mischah*, here in the general sense of gift or offering to God (cp. Mal. i. 10, 11, iii. 3). In its restricted sense, it is used of the meat offerings, the unbloody sacrifices, and is then coupled with bloody sacrifices, sacrifices of slain beasts. (See v. 29.)

18. girded with a linen ephod] This was the usual dress of the priests. It does not appear whether Levites wore an ephod properly. Possibly it was a mark of Samuel's special dedication to the Lord's service that he wore one. (See marg. ref.). The ephod was sometimes used as an idolatrous implement (Judg. viii. 27).

19. a little coat] The robe of the ephod was also one of the garments worn by the High Priest (see Ex. xxviii. 31 note). This pointed mention of the ephod and the robe as worn by the youthful Samuel, seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation, and in which there was no impropriety in the eyes of his contemporaries, seeing that non-conformity to the whole Law was the rule rather than the exception throughout the days of the Judges.

21. See marg. ref. The words *before the LORD* have special reference to his residence at the Tabernacle.

22. women that assembled] Or, "served." See marg. ref. and note. Probably such

service as consisted in doing certain work for the fabric of the Tabernacle as women are wont to do, spinning, knitting, embroidering, mending, washing, and such like.

25. The sense seems to be, If one man sin against another, the judge shall amerce him in the due penalty, and then he shall be free; but if he sin against the Lord, who shall act the part of judge and arbiter for him? His guilt must remain to the great day of judgment.

because the LORD would slay them] There is a sense in which whatever comes to pass is the accomplishment of God's sovereign will and pleasure, and all the previous steps, even when they involve moral causes, by which this will and pleasure are brought about, are in this sense also brought about by God. How this truth, which reason and revelation alike acknowledge, consists with man's free will on the one hand; or, when the evil deeds and punishment of a sinner are some of the previous steps, with God's infinite mercy and love on the other, is what cannot possibly be explained. We can only firmly believe both statements, (1) that God hath no pleasure in the death of him that dieth, and that He willeth not the death of a sinner, but rather that he should be converted and live; (2) that the sins and the punishments of sin are accomplishments of God's eternal purpose (cp. marg. ref., and Isai. vi. 9, 10; Mark iv.

26 slay them. ¶ And the child Samuel grew on, and was in
 27 favour both with the LORD, and also with men. ¶ And there
 came a man of God unto Eli, and said unto him, Thus saith the
 LORD, 'Did I plainly appear unto the house of thy father, when
 28 they were in Egypt in Pharaoh's house? And did I choose
 him out of all the tribes of Israel to be my priest, to offer upon
 mine altar, to burn incense, to wear an ephod before me? and
 'did I give unto the house of thy father all the offerings made
 29 by fire of the children of Israel? Wherefore kick ye at my
 sacrifice and at mine offering, which I have commanded in my
 'habitation; and honourest thy sons above me, to make your-
 selves fat with the chiefest of all the offerings of Israel my
 30 people? Wherefore the LORD God of Israel saith, 'I said indeed
 that thy house, and the house of thy father, should walk before
 me for ever: but now the LORD saith, 'Be it far from me; for
 them that honour me 'I will honour, and 'they that despise me
 31 shall be lightly esteemed. Behold, 'the days come, that I will
 cut off thine arm, and the arm of thy father's house, that there
 32 shall not be an old man in thine house. And thou shalt see 'an
 enemy in my habitation, in all the wealth which God shall give
 Israel: and there shall not be 'an old man in thine house for
 33 ever. And the man of thine, whom I shall not cut off from

¶ ver. 21.
 ¶ Prov. 3. 4.
 Luke 2. 52.
 Acts 2. 47.
 Rom. 14. 18.
 ¶ 1 Kin. 13. 1.
 ¶ Ex. 4. 14.
 ¶ Ex. 28. 1.
 Num. 16. 5.
 & 18. 1.
 ¶ Lev. 7. 34.
 35.
 Num. 19.
 8-19.
 ¶ Deut. 32.
 15.
 ¶ Deut. 12.
 5, 6.
 ¶ Ex. 29. 9.
 ¶ Jer. 18. 9.
 ¶ Ps. 18. 20.
 & 91. 14.
 ¶ Mal. 2. 9.
 ¶ 1 Kin. 2. 27.
 Ezek. 44. 10.
 See ch. 4.
 11, 18, 20.
 / See Zech.
 8. 4.
 1 Sam. 22. 18.

¹ Or, the affliction of the
 tabernacle, for all the

wealth which God would
 have given Israel.

12; Rom. ix. 15). It may be explained by saying that in the case of Hophni and Phinehas God's will to slay them was founded upon His foreknowledge of their impenitence; while from another point of view, in which God's will is the fixed point, that impenitence may be viewed in its relation to that fixed point, and so dependent upon it, and a necessary step to it.

26. *And the child Samuel, &c.* The account of our Lord's growth (Luke ii. 52) is very similar; "And Jesus increased in wisdom and stature, and in favour with God and man." The literal version of the passage before us is, "The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men."

27. *a man of God*] See Judg. xiii. 6 note. The sudden appearance of the only prophet of whom mention is made since Deborah, without name, or any notice of his country, is remarkable.

28. *an ephod*] The High Priest's ephod, in which was Urim and Thummim.

did I give, &c.] The bountiful provision made by God for His priests is mentioned as the great aggravation of the covetousness of Eli's sons (cp. 2 Sam. xii. 7-9).

29. *Wherefore kick ye*] See marg. ref. The well-fed beast becomes unmanageable and refractory, and refuses the yoke, and bursts the bonds (Jer. v. 5). So the priests, instead of being grateful for the provision made for them, in their pampered pride became dissatisfied, wantonly broke the laws of God which regulated their share of the offerings, and gave themselves up to an

unbridled indulgence of their passions and their covetousness.

honourst thy sons above me] What restrained Eli from taking vigorous action to vindicate God's honour, was his unwillingness to lose for his sons the lucrative office of the priesthood. He was willing to rebuke them, he was grieved at their misdeeds, but he was not willing to give up the wealth and plenty which flowed into his house from the offerings of Israel.

30. *be it far from me*] The phrase so rendered is a favourite one in the Books of Samuel, where it occurs ten or eleven times. It is variously rendered in the A. V., *God forbid*, and *Be it far from me, thee, &c.* Lit., *Be it an abomination to me.*

31. *I will cut off thine arm, &c.*] A strong phrase for breaking down the strength and power, of which the arm is the instrument in man (cp. Zech. xi. 17). See v. 33.

32. The original text is rather obscure and difficult of construction, but the A. V. probably gives the sense of it. The marg. gives another meaning.

in all the wealth, &c.] The allusion is particularly to Solomon's reign, when Zadok was made priest instead of Abiathar, 1 K. ii. 26, 27. (See 1 K. iv. 20, seq.) The enormous number of sacrifices then offered must have been a great source of wealth to the priests (1 K. viii. 63-66).

33. The meaning is explained by v. 36. Those who are not cut off in the flower of their youth shall be worse off than those who are, for they shall have to beg their bread. (Cp. Jer. xxii. 10.)

- ^a 1 Kin. 13.
 3.
^b ch. 4. 11.
^c 1 Kin. 2. 35.
^d 1 Chr. 29. 22.
^e Ezek. 44. 15.
^f 2 Sam. 7.
 11. 27.
^g 1 Kin. 11. 39.
^h Ps. 2. 2.
ⁱ 18. 60.
^j 1 Kin. 2. 27.

- ^a ch. 2. 11.
^b Ps. 74. 9.
 Amos 8. 11.
^c Gen. 27. 1.
 ch. 2. 22.
^d Ex. 27. 21.
^e ch. 1. 9.

^f See Acts
 19. 2.

mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die ¹in the flower of their age. And this shall be ²a sign unto thee, that shall come upon thy two sons, Hophni and Phinehas; ³in one day they shall die both of them. And ⁴I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and ⁵I will build him a sure house; and he shall walk before ⁶mine anointed for ever. ⁷And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, ⁸Put me, I pray thee, into ⁹one of the priests' offices, that I may eat a piece of bread.

CHAP. 3. AND ¹the child Samuel ministered unto the LORD before Eli. And ²the word of the LORD was precious in those days; ³there was no open vision. And it came to pass at that time, when Eli was laid down in his place, ⁴and his eyes began to wax dim, that he could not see; and ere ⁵the lamp of God went out ⁶in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: ⁷and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; ⁸lie down again. And he went and lay down. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, ⁹I called not, my son; lie down again. ¹⁰Now Samuel ¹¹did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the LORD

¹ Heb. men.

² Heb. Join.

³ Or, somewhat about the

priesthood.

⁴ Or, Thus did Samuel before he knew the LORD,

and before the word of the LORD was revealed unto him.

thine eyes...thine heart] For a similar personification of the tribe or family, see Judg. i. 2-4.

35. Zadok is meant rather than Samuel. The High Priesthood continued in the direct descendants of Zadok as long as the monarchy lasted (see 1 Chr. vi. 8-15).

Mine anointed, in its first sense obviously means the kings of Israel and Judah (Ps. lxxxix. 20; Zech. iv. 14). But doubtless the use of the term MESSIAH (*Χριστός*) here and in v. 10, is significant, and points to the Lord's Christ, in Whom the royal and priestly offices are united (Zech. vi. 11-15: see marg. ref.). In this connexion the substitution of the priesthood after the order of Melchisedec for the Levitical may be foreshadowed under v. 35 (see Heb. vii.).

36. *a piece*] The word is only found here; but is thought to be connected in etymology and in meaning with the *Gerah*, the smallest Hebrew coin, being the twentieth part of the shekel. The smallness of the sum asked for shows the poverty of the asker.

III. 1. See marg. ref. note. Josephus says that Samuel's call to the prophetic office happened when he had just completed his twelfth year (cp. Luke ii. 42).

was precious] (or rare) The song of Hannah, and the prophecy of the "man of God" (ii. 27 note), are the only instances of prophecy since Deborah. Samuel is mentioned as the first of the series of Prophets (Acts iii. 24).

no open vision] Better rendered, "There was no vision promulgated or published." (Cp. 2 Chr. xxxi. 5.)

2. The passage should be rendered thus:—"And it came to pass at that time that Eli was sleeping in his place; and his eyes had begun to grow dim; he could not see. And the lamp of God was not yet gone out, and Samuel was sleeping in the temple of the Lord where the ark of God was; and the Lord called Samuel, &c." Eli's old age and dimness of sight is probably mentioned as the reason why Samuel thought Eli had called him. Being a blind and feeble old man, he was likely to do so if he wanted anything, either for himself, or for the service of the temple.

7. *did not yet know the LORD*] i.e. in His supernatural communication, as follows at the end of the verse. The text rendering of this verse is better than that of the margin.

- 9 had called the child. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place. And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak: 11 for thy servant heareth. ¶ And the LORD said to Samuel, Behold I will do a thing in Israel, ²at which both the ears of 12 every one that heareth it shall tingle. In that day I will perform against Eli ³all things which I have spoken concerning 13 his house: 'when I begin, I will also make an end. ²¹For I have told him that I will ⁴judge his house for ever for the iniquity which he knoweth; because ⁵his sons made themselves 14 ⁶vile, and he ⁷restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house 15 ⁸shall not be purged with sacrifice nor offering for ever. ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel and said, Samuel, my son. And he 17 answered, Here am I. And he said, what is the thing that the LORD hath said unto thee? I pray thee hide it not from me. ⁹God do so to thee, and ¹⁰more also, if thou hide ¹¹any thing from 18 me of all the things that he said unto thee. And Samuel told him ¹²every whit, and hid nothing from him. And he said, ¹³It is the LORD: let him do what seemeth him good. ¶ And Samuel ¹⁴grew, and ¹⁵the LORD was with him, ¹⁶and did let none 20 of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was ¹⁷established to be a 21 prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by ¹⁸the word

Heb. *beginning and ending.*

¹²Or, and I will tell him, &c.

³ Or, *accursed.*

⁵ Heb. *frowned not upon them.*

⁶ Heb. *so add.*

⁹ Or, *word.*

¹¹ Heb. *all the things, or, words.*

¹⁸ Or, *faithful.*

² 2 Kin. 21.

¹²

Jer. 19. 3.

¹ ch. 2. 30—

³⁶

¹ ch. 2. 29.

¹ Ezek. 7. 3.

¹ 18. 30.

¹ ch. 2. 12.

¹⁸ ch. 2. 23.

¹ Num. 15.

³⁰, 31.

Isai. 22. 14.

¹ Ruth 1. 17.

¹ Job 1. 21.

² 2. 10.

Ps. 39. 9.

Isai. 39. 8.

¹ ch. 2. 21.

¹ Gen. 39. 2.

¹ 21. 23.

¹ ch. 9. 6.

¹ Judg. 20. 1.

¹ ver. 1. 4.

10. A Personal Presence, not a mere voice, or impression upon Samuel's mind, is here distinctly indicated. (Cp. Gen. xii. 7 note; Rev. i. 1, xxii. 16.)

11. More accurately, "the which whose-ever heareth both his ears shall tingle." This expressive phrase occurs again twice (marg. ref.) with reference to the destruction of Jerusalem by Nebuchadnezzar. It is remarkable that Jeremiah repeatedly compares the destruction of Jerusalem with the destruction of Shiloh (Jer. vii. 12, 14, xxvi. 6, 9. Cp. Ps. lxxviii. 60-64).

12. *when I begin, &c.* Literally, as in the margin: meaning, I will go through with the performance from first to last.

13. *made themselves vile*] Rather, *have cursed themselves*, i.e. brought curses upon themselves.

he restrained them not] In the sense of punishing. He did not remove them from their office, which he ought to have done.

14. See marg. ref. The sin of the sons of Eli could not be purged by the appointed sacrifices of the Law. In blessed contrast with this declaration is the assurance of the N. T. (1 John i. 7; Acts xiii. 39).

15. *opened the doors*] We learn thus incidentally the nature of some of Samuel's duties. This duty was quite Levitical in its character. In the interval between Josh a and David, when the Tabernacle was stationary for the most part, it may have lost something of its tent character, and among other changes have had doors instead of the hanging

Samuel feared to show Eli the vision] Here was Samuel's first experience of the Prophet's cross: the having unwelcome truth to divulge to those he loved, honoured, and feared. Cp. the case of Jeremiah (Jer. xv. 10, xvii. 15-18, xx. 7-18).

18. *It is the LORD, &c.*] Compare the devout submission of Aaron (Lev. x. 3), and of Hezekiah (2 K. xx. 19). And, for the highest conceivable submission to the will of God, cp. Luke xxii. 42.

20. *from Dan, &c.*] See Judg. xx. 1 note.

21. The state described in v. 7 was henceforth reversed. Samuel now knew the Lord, and the Word of the Lord was revealed unto him.

4 of the LORD. AND the word of Samuel ¹²came to all Israel.

^a ch. 5. 1.
& 7. 12.

¶ Now Israel went out against the Philistines to battle, and pitched beside ^aEben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when ³they joined battle, Israel was smitten before the Philistines: and they slew of ⁴the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us ⁵fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it

^a 2 Sam. 6. 2.
Ps. 80. 1.
& 99. 1.
^c Ex. 25. 18.
Num. 7. 89.

4 may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, ^bwhich dwelleth between ^cthe cherubims: and the two sons of Eli, Hophni and Phinehas, were

5 there with the ark of the covenant of God. ¶ And when the ark of the covenant of the LORD came into the camp, all Israel

6 shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was

7 come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us!

8 for there hath not been such a thing ⁶heretofore. Woe unto us! who shall deliver us out of the hands of these mighty Gods? these *are* the Gods that smote the Egyptians with all the

^a 1 Cor. 16.
13.

9 plagues in the wilderness. ^aBe strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews,

^a Judg. 13. 1.

^a as they have been to you: ⁷quit yourselves like men, and fight.,

¹ Or, came to pass.

² Heb. was.

³ Heb. the battle was

spread.

⁴ Heb. the array.

⁵ Heb. take unto us.

⁶ Heb. yesterday, or, the third day.

⁷ Heb. be men.

IV. 1. Some attach the opening words to the close of ch. iii., as the complement of what is there said, "The Lord revealed himself to Samuel...in Shiloh, and the word of Samuel went forth to all Israel." If placed at the commencement of ch. iv., and in connexion with what follows, they are to be understood in the sense that Samuel called all Israel to battle against the Philistines. (Cp. vii. 5.) But this is not the natural interpretation of the words, which seem clearly to belong to what went before.

The mention of the Philistines connects the narrative with Judg. xiii.-xvi. Since the Philistine servitude lasted forty years (Judg. xiii. 1), and seems to have terminated in the days of Samuel (vii. 13, 14) in about the 20th year of his judgeship (vii. 2); and since it had already begun before the birth of Samson (Judg. xiii. 5), and Samson judged Israel twenty years "in the days of the Philistines" (Judg. xv. 20), it seems to follow that the latter part of the judgeship of Eli and the early part of that of Samuel must have been coincident with the life-time of Samson.

Eben-ezer] (or, the stone of help) The place was afterwards so named by Samuel. See

marg. reff. *Aphek*, or the fortress, was probably the same as the *Aphek* of Josh. xii. 18. It would be towards the western frontier of Judah, not very far from Mizpeh of Benjamin, and near Shiloh (v. 4).

3. In the evening of the defeat of the Israelites the elders held a council, and resolved to send for the Ark, which is described in full, as implying that in virtue of the Covenant God could not but give them the victory (cp. Num. x. 35; Josh. iii. 10).

4. *the people sent*] The expression is very indicative of the political state so frequently noted by the writer of the Book of Judges, "In those days there was no king in Israel."

6. *of the Hebrews*] This was the name by which the Israelites were known to foreign nations (cp. Ex. i. 15, ii. 6).

8. This is a remarkable testimony on the part of the Philistines to the truth of the events which are recorded in the Pentateuch. The Philistines would of course hear of them, just as Balak and the people of Jericho did (Num. xxii. 5; Josh. ii. 10).

with all the plagues, &c.] Rather, "with every kind of plague," equivalent to *with utter destruction*.

- 10 And the Philistines fought, and ¹Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.
- 11 And ²the ark of God was taken; and ³the two sons of Eli, Hophni and Phinehas, ⁴were slain. ¶ And there ran a man of Benjamin out of the army, and ⁵came to Shiloh the same day with his clothes rent, and ⁶with earth upon his head. And when he came, lo, Eli sat upon ⁷a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told ⁸it, all the city cried out. And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and ⁹his eyes ¹⁰were dim, that he could not see. And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, "What ¹¹is there done, my son? And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. ¹²And he had judged Israel forty years. ¶ And his daughter in law, Phinehas' wife, was with child, ¹³near ¹⁴to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains ¹⁵came upon her. And about the time of her death ¹⁶the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, ¹⁷neither did she regard ¹⁸it. And she named the child, ¹⁹"I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken.

¹ Heb. *died*.² Heb. *stood*.³ Heb. *is the thing*.⁴ He seems to have been

a Judge to do justice only, and that in South-west Israel.

⁵ Or, *to cry out*.⁶ Heb. *were turned*.⁷ Heb. *set not her heart*.⁸ That is, *Where is the glory?* or, *There is no glory*.⁹ ver. 2.

Lov. 20. 17.

Deut. 28. 25.

Ps. 78. 9, 62.

¹⁰ ch. 2. 32.

Ps. 78. 61.

¹¹ ch. 2. 34.

Ps. 78. 64.

¹² Sam. 1. 2.¹³ Josh. 7. 6.¹⁴ Sam. 13. 10.

Neh. 9. 1.

Job 2. 12.

¹⁵ ch. 1. 9.¹⁶ 1 Kin. 14.

4.

¹⁷ 2 Sam. 1. 4.¹⁸ Gen. 35.

17.

¹⁹ ch. 14. 3.²⁰ 2 Kin. 17.

23.

Ps. 26. 8.

12. Runners who were swift of foot, and could go long distances were important and well-known persons (cp. 2 Sam. xviii. 19-31). There seem to have been always professional runners to act as messengers with armies in the field (2 K. xi. 4, 6, 19, A. V. *guards*).

earth upon his head] In token of bitter grief. Cp. marg. *reff*.

15. *dim*] Rather, "set." The word is quite different from that so rendered in iii. 2. The phrase seems to express the *fixed* state of the blind eye, which is not affected by the light. Eli's blindness, while it made him alive to sounds, prevented his seeing the rent garments and dust-besprinkled head of the messenger of bad tidings.

18. A comparison of 2 Sam. xviii. 4, explains exactly the meaning of the *side* of

the gate, and Eli's position. His seat or throne, without a back, stood with the side against the jamb of the gate, leaving the passage through the gate quite clear, but placed so that every one passing through the gate must pass in front of him.

forty years] This chronological note connects this Book with that of Judges. (Cp. Judg. iii. 11, &c.) It is an interesting question, but one very difficult to answer, how near to the death of Phinehas, the son of Eleazar the High Priest, Eli's forty years of judgeship bring him. It is probable that at least one high priesthood intervened.

21. *is departed*] Properly, "Is gone into captivity."

22. The lesson of the ruin brought upon Churches by the covetousness and profligacy of their priests, which is here taught us so forcibly, and which has been again and

CHAP. 5. AND the Philistines took the ark of God, and brought it
 2^a from Eben-ezer unto Ashdod. When the Philistines took the
 ark of God, they brought it into the house of ^bDagon, and set
 3 it by Dagon. And when they of Ashdod arose early on the
 morrow, behold, Dagon *was* ^cfallen upon his face to the earth
 before the ark of the LORD. And they took Dagon, and ^dset
 4 him in his place again. And when they arose early on the
 morrow morning, behold, Dagon *was* fallen upon his face to the
 ground before the ark of the LORD; and ^ethe head of Dagon
 and both the palms of his hands *were* cut off upon the threshold;
 5 only ^fthe stump of Dagon was left to him. Therefore neither
 the priests of Dagon, nor any that come into Dagon's house,
 6 tread on the threshold of Dagon in Ashdod unto this day. ¶ But
^gthe hand of the LORD was heavy upon them of Ashdod, and he
^hdestroyed them, and smote them with ⁱemerods, *even* Ashdod
 7 and the coasts thereof. And when the men of Ashdod saw that
it was so, they said, The ark of the God of Israel shall not abide
 with us: for his hand is sore upon us, and upon Dagon our god.
 8 They sent therefore and gathered all the lords of the Philistines
 unto them, and said, What shall we do with the ark of the God
 of Israel? And they answered, Let the ark of the God of Israel
 be carried about unto Gath. And they carried the ark of the
 9 God of Israel about *thither*. And it was *so*, that, after they had
 carried it about, ^kthe hand of the LORD was against the city
^lwith a very great destruction: and ^mhe smote the men of the
 city, both small and great, and they had emerods in their secret
 10 parts. ¶ Therefore they sent the ark of God to Ekron. And it
 came to pass, as the ark of God came to Ekron, that the Ekron-
 ites cried out, saying, They have brought about the ark of the
 11 God of Israel to ⁿus, to slay us and our people. So they sent
 and gathered together all the lords of the Philistines, and said,
 Send away the ark of the God of Israel, and let it go again to his
 own place, that it slay ^ous not, and our people: for there was a
 deadly destruction throughout all the city; ^pthe hand of God
 12 was very heavy there. And the men that died not were smitten
 with the emerods: and the cry of the city went up to heaven.
CHAP. 6. AND the ark of the LORD was in the country of the
 2 Philistines seven months. And the Philistines ^qcalled for the
 priests and the diviners, saying, What shall we do to the ark of

¹ Or, the fishy part.² Heb. me, to slay me and my.³ Heb. me not, and my.

again illustrated in Jews and Christians, is too solemn and important to be overlooked. When the glory of holiness departs from what should be a holy community, the glory of God's Presence has already departed, and the outward tokens of His protection may be expected to depart soon likewise. (Cp. Ezek. x 18, xi 23; Rev. ii. 5.) But though particular churches may fall, our Lord's promise will never fail the Catholic Church (Matt. xxviii. 20).

V. 2. They brought it into the house of Dagon (see marg. ref.) in order to enhance the triumph of the gods of the Philistines over the God of Israel. (Cp. xxxi. 9 Judg. xvi. 23; Isai. xxxvii. 12.)

5. This custom still existed among the

worshippers of Dagon so late as the reign of Josiah (see marg. ref.).

6. *emerods*] A corruption of *hemorrhoids*. It is mentioned (Deut. xxviii. 27) among the diseases with which God threatened to punish the Israelites for disobedience.

8. The "lords" (see Judg. iii. 3) were very unwilling to give up their triumph, and, with the common heathen superstition, imagined that some local bad luck was against them at Ashdod. The result was to bring the whole Philistine community under the same calamity.

VI. 2. The word for *priest* here is the same as that used for the priests of the true God; that for *diviners* is everywhere used of idolatrous or superstitious divining. Three

- 3 the LORD? tell us wherewith we shall send it to his place. And they said, If ye send away the ark of the God of Israel, send it not ^bempty; but in any wise return him ^ca trespass offering: then ye shall be healed, and it shall ^dbe known to you why his
- 4 hand is not removed from you. Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, ^eaccording to the number of the lords of the Philistines: for one plague was
- 5 on ^fyou all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that ^gmar the land; and ye shall ^hgive glory unto the God of Israel: peradventure he will
- 6 lighten his hand from off you, and from off ⁱyour gods, and from off your land. Wherefore then do ye harden your hearts, ^kas the Egyptians and Pharaoh hardened their hearts? when he had wrought ^lwonderfully among them, ^mdid they not let ⁿthe people
- 7 go, and they departed? Now therefore make ^oa new cart, and take two milch kine, ^pon which there hath come no yoke, and tie
- 8 the kine to the cart, and bring their calves home from them: and take the ark of the LORD, and lay it upon the cart; and put ^qthe jewels of gold, which ye return him ^rfor a trespass offering, in a coffer by the side thereof: and send it away, that it may
- 9 go. And see, if it goeth up by the way of his own coast to ^sBeth-shemesh, ^tthen ^uhe hath done us this great evil: but if not, then ^vwe shall know that *it is* not his hand ^wthat smote us; 10 it *was* a chance ^xthat happened to us. ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up
- 11 their calves at home: and they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of
- 12 their emerods. And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the

^b Ex. 23. 15.
Dout. 16. 18.
^c Lev. 5. 15,
16.

^d ver. 9.

^e See ver.

17, 18.

Josh. 13. 3.

Judg. 3. 3.

^f ch. 5. 6.

^g Josh. 7. 10.

Isai. 42. 12.

Mal. 2. 2.

John 9. 24.

^h See ch. 5.

6, 11.

ⁱ Ps. 39. 10.

^j ch. 5. 3, 4.

7.

^k Ex. 7. 13.

^l Ex. 12. 31.

^m 2 Sam. 6. 3.

ⁿ Num. 19. 2.

^o ver. 4, 5.

^p Josh. 15. 10.

^q ver. 3.

¹ Heb. *them*.

² Or, *reproachfully*.

³ Heb. *them*.

⁴ Or, *it*.

modes of divination are described (Ezek. xxi. 21, 22), by arrows, by teraphim, and by the entrails of beasts. (Cp. Ex. vii. 11; Dan. ii. 2).

3. *send it not empty*] See marg. reff. The heathen idea of appeasing the gods with gifts, and the scriptural idea of expressing penitence, allegiance, or love to God, by gifts and offerings to His glory and to the comfort of our fellow worshippers, coincide in the practical result.

4. It was a prevalent custom in heathen antiquity to make offerings to the gods expressive of the particular mercy received. Thus those saved from shipwreck offered pictures of the shipwreck, &c., and the custom still exists among Christians in certain countries.

The plague of the mice is analogous to that of the frogs in Egypt. The destructive power of field-mice was very great.

7. *a new cart ... kine on which there hath come no yoke*] This was so ordered in reverence to the Ark, and was a right and true feeling. See Mark xi. 2; Matt. xxvii. 60.

For the supposed peculiar virtue of *new* things, see Judg. xvi. 7, 11.

9. Bethshemesh was the first Israelitish town they would come to, being on the border of Judah. (See marg. reff.)

12. *lowing as they went*] Milch kine had been chosen on purpose to make the sign more significant. Nature would obviously dispose the kine to go towards their calves; their going in an opposite direction was therefore plainly a Divine impulse overruling their natural inclination. And this is brought out more distinctly by the mention of their lowing, which was caused by their remembering their calves.

and the lords, &c.] This circumstance of the five satraps of the Philistines accompanying the Ark in person both made it impossible for the Israelites to practise any deceit (cp. Matt. xxvii. 63-66), and is also a striking testimony to the agitation caused among the Philistines by the plagues inflicted on them since the Ark had been in their country.

- 13 border of Beth-shemesh. And *they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their*
 14 *eyes, and saw the ark, and rejoiced to see it.* And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.*
 15 And the Levites took down the ark of the LORD, and the coffer that *was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day*
 16 unto the LORD. And when *the five lords of the Philistines*
 17 *had seen it, they returned to Ekron the same day.* ¶ And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;
 18 and the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the *'great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the Beth-shemite.*
 19 ¶ And *'he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people*
 20 with a great slaughter. And the men of Beth-shemesh said, "Who is able to stand before this holy LORD God? and to
 21 *whom shall he go up from us? And they sent messengers to the inhabitants of 'Kirjath-jearim, saying, The Philistines have*

¹ Or, great stone.

13. The whole population was in the field. The harvest work was suspended in an instant, and all the workmen ran to where the Ark was.

14. *a great stone* [Cp. Gen. xxviii. 18; Judg. xiii. 19]. This great stone was probably used as an altar on this occasion, and the kine stopping at it of their own accord was understood by the Beth-shemites as an intimation that they were to offer sacrifices on it to the Lord God of Israel, Who had so wonderfully brought back the Ark from its captivity.

and they clave the wood of the cart, &c. [A similar expedient was resorted to by Araunah (2 Sam. xxiv. 22), and by Elisha (1 K. xix. 21).]

15. The word *Levites* here probably means priests (Ex. iv. 14), sons of Levi, since Bethshemesh was one of the cities of the priests (Josh. xxi. 13-16). The burnt offering of the kine was not in any sense the offering of the men of Bethshemesh, but rather of the Philistine lords to whom the cart and the kine belonged. But the Bethshemites themselves, in token of their gratitude for such a signal mercy, now offered both burnt offerings and sacrifices, probably peace offerings, and doubtless feasted together with great joy and gladness (see 1 K. viii. 62-66; Ezr. vi. 16, 17). There is no-

thing whatever in the text to indicate that these sacrifices were offered otherwise than in the appointed way by the priests.

18. *the great stone of Abel, &c.* [Probably so called from the lamentation described in r. 19.]

19. *fifty thousand and three score and ten* [Read *three score and ten*, omitting *fifty thousand*, which appears to have crept into the text from the margin. It is not improbable that in their festive rejoicing priests, Levites, and people may have fallen into intemperance, and hence into presumptuous irreverence (cp. Lev. x. 1, 9). God had just vindicated His own honour against the Philistines; it must now be seen that He would be sanctified in them that come nigh Him (Lev. x. 3). It is obvious to observe how the doctrine of Atonement, and its necessity in the case of sinners, is taught in this and similar lessons as to the awful HOLINESS of God.]

21. *Kirjath-jearim* [See Josh. ix. 17 note. It has been thought that there was a high place at Kirjath-jearim (the *hill*, ch. vii. 1), the remnant of its old heathen sanctity when it was called Kirjath-Baal, the *city of Baal* (see Josh. xviii. 14; 2 Sam. vi. 2); and that for this reason it was selected as a proper place to send the Ark to.]

brought again the ark of the LORD: come ye down, and fetch
 7 it up to you. AND the men of ^aKirjath-jearim came, and
 fetched up the ark of the LORD, and brought it into the house
 of ^bAbinadab in the hill, and sanctified Eleazar his son to keep
 2 the ark of the LORD. ¶ And it came to pass, while the ark
 abode in Kirjath-jearim, that the time was long; for it was
 twenty years: and all the house of Israel lamented after the
 3 LORD. And Samuel spake unto all the house of Israel, saying,
 If ye do ^creturn unto the LORD with all your hearts, then ^dput
 away the strange gods and ^eAshtaroath from among you, and
^fprepare your hearts unto the LORD, and ^gserve him only:
 and he will deliver you out of the hand of the Philistines.
 4 Then the children of Israel did put away ^hBaalim and Ash-
 5 taroth, and served the LORD only. ¶ And Samuel said, ⁱGather
 all Israel to Mizpeh, and I will pray for you unto the LORD.
 6 And they gathered together to Mizpeh, ^kand drew water, and
 poured it out before the LORD, and ^lfasted on that day, and said
 there, ^mwe have sinned against the LORD. And Samuel judged
 7 the children of Israel in Mizpeh. ¶ And when the Philistines
 heard that the children of Israel were gathered together to
 Mizpeh, the lords of the Philistines went up against Israel.
 And when the children of Israel heard it, they were afraid of
 8 the Philistines. And the children of Israel said to Samuel,
ⁿCease not to cry unto the LORD our God for us, that he will

^a ch. 6. 21.
^b Ps. 132. 6.
^c 2 Sam. 6. 2.
^d Deut. 30.
 2—10.
^e 1 Kin. 8. 48.
^f Isai. 55. 7.
^g Hos. 6. 1.
^h Joel 2. 12.
ⁱ Gen. 35. 2.
^j Josh. 24. 14.
 23.
^k Judg. 2. 13.
^l 2 Chr. 30.
 10.
^m Job 11. 13.
ⁿ Dent. 6. 13.
^o Matt. 4. 10.
^p Judg. 2. 11.
^q Judg. 20. 1.
^r 2 Kin. 25. 23.
^s 2 Sam. 14.
 14.
^t Neh. 9. 1.
^u Dan. 9. 3.
^v Joel 2. 12.
^w Judg. 10.
 10.
^x 1 Kin. 8. 47.
^y Ps. 106. 6.
^z Isai. 37. 4.

¹ Heb. *Be not silent from us from crying.* See Ps. 28. 1.

VII. 1. This verse belongs more properly to ch. vi. Abinadab and his sons were probably of the house of Levi. The catastrophe at Beth-shemesh must inevitably have made the Israelites very careful to pay due honour to the Ark in accordance with the Law: but to give the care of the Ark to those who were not of the house of Levi would be a gross violation of the Law.

2. *and all the house of Israel lamented, &c.* The occupation of the country about Shiloh by the Philistines (c. 3) was partly the reason for the Ark being kept so long at Kirjath-jearim. But another reason seems to have been the fall of the Israelites into idolatry, which made them neglect the Ark, and brought upon them this Philistine servitude; probably the last twenty years of the Philistine oppression described in Judg. xiii. 1, which is there expressly connected with Israelite idolatry. Now, probably, through the exhortations of Samuel, coupled with the chastening of the Philistine yoke, the Israelites repented and turned again to the God of their fathers.

3-6. Cp. marg. refl. Twenty years of Samuel's life had passed away since the last mention of him (iv. 1). Now he appears in the threefold character of Prophet, Judge, and the acknowledged leader of the whole people. His words were an answer to a profession of repentance on the part of Israel, the practical proof of which would be the putting away all their false gods. (Cp. Judg. vi. 10 note.)

I will pray for you, &c. So Moses prayed

for the people at Rephidim (Ex. xvii. 11, 12), and for Miriam (Num. xii. 13); so Elijah prayed at Carmel (1 K. xviii. 36, 42); so Ezra prayed at the evening sacrifice (Ezr. ix. 5); so the High Priest prayed for the house of Israel on the Day of Atonement; and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us.

6. Two rites are brought together here which belong especially to the Feast of Tabernacles and the Day of Atonement, respectively, viz. drawing and pouring out water, and fasting. Hence some think that Samuel chose the Feast of Tabernacles, and the fast which preceded it, as the occasion for assembling the people. Others explain the pouring out water as the pouring out the heart in penitence as it were water; or, as a symbolical act expressing their ruin and helplessness (2 Sam. xiv. 14); or as typifying their desire that their sins might be forgotten "as waters that pass away" (Job xi. 16).

and Samuel judged This seems to denote the commencement of Samuel's Judgeship civil and military, as having taken place at Mizpeh on this occasion. As civil Judge he did exactly what Moses did (Ex. xviii. 13-16); as military Judge he did what Othniel, Ehud, Barak, and Gideon had done before him, organized and marshalled the people for effectual resistance to their oppressors, and led them out to victory.

7. This implies a united invasion by the whole Philistine force. Hence the *terror* of the Israelites. (Cp. Judg. xv. 11.)

- 9 save us out of the hand of the Philistines. And Samuel took a sucking lamb, and offered *it* for a burnt offering wholly unto the LORD: and °Samuel cried unto the LORD for Israel; and
- ° Ps. 90. 6.
Jer. 15. 1.
- 10 the LORD ¹heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: °but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were
- ° See Josh.
10. 10.
Judg. 4. 15.
2 Sam. 22.
14, 15.
° Gen. 29.
18.
& 31. 45.
Josh. 4. 9.
° Judg. 13. 1.
° ch. 13. 5.
- 11 smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until
- 12 *they came* under Beth-car. Then Samuel °took a stone, and set *it* between Mizpeh and Shen, and called the name of it °Eben-
- 13 ezer, saying, Hitherto hath the LORD helped us. °¶ So the Philistines were subdued, and they °came no more into the coast of Israel: and the hand of the LORD was against the
- 14 Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace be-
- 15 tween Israel and the Amorites. ¶ And Samuel °judged Israel
- 16 all the days of his life. And he went from year to year °in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in
- 17 all those places. And °his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he °built an altar unto the LORD.
- ¶ ch. 12. 11.
Judg. 2. 16.
- ° ch. 8. 4.
° Judg. 21. 4.

¹ Or, answered.² That is, *The stone of help*:
ch. 4. 1.³ Heb. and he circumscribed.

9. Samuel's preparation for intercessory prayer, viz. the offering up an atoning sacrifice, is most significant (cp. Luke i. 9, 10). The term here used for a *lamb* does not occur in the Pentateuch; indeed it is only found besides this place in Isai. lxx. 25. The offering is in accordance with Levit. xxii. 27.

the LORD heard him] Better as in marg. The answer was not simply the granting the asked-for deliverance, but the great thunder (v. 10), which was "the voice of the Lord," the same voice with which the Lord answered Moses (Ex. xix. 19; Ps. xcix. 6).

11. *Beth-car*] This place is nowhere else mentioned. It seems to have stood on a hill overhanging the road from the Philistine territory to Mizpeh, and close to Ebenezer, iv. 1.

12. Shen was a *tooth-* or sharp-pointed rock (see xiv. 4), nowhere else mentioned and not identified.

13. *all the days of Samuel*] Not (as in v. 15), all the days of his *life*, but all the days of his *government*, when as Judge he ruled over Israel, before they asked for a king.

14. This shows the vigour and success of Samuel's government. He seems not only to have expelled the Philistines from the interior of the Israelitish country, but to have attacked them in their own land, and taken from them the cities, with the adjacent territory, which properly belonged to Israel, but which the Philistines had taken possession of. In this war the Amorites, finding

the Philistines worse masters than the Israelites, made common cause with Samuel, and assisted the Israelites in their wars against the Philistines.

15. *Samuel judged Israel*, &c.] The repetition of the phrase in vv. 16, 17, in connexion with Samuel's circuit, is a proof that it is his civil judgeship which is meant. The military leadership of course belonged to Saul, when he became king.

16. *Gilgal*] It is uncertain whether Gilgal in the valley of the Jordan, or the modern Jiljölle, the Gilgal of 2 K. ii. 1, iv. 38, be meant; but far more probably the former (see xi. 14 and note).

17. *and there he built an altar*] Whether this altar was in connexion with the Tabernacle or not we have no means of deciding, since we are in complete ignorance as to where the Tabernacle was at this time, or who was High Priest, or where he resided. It is quite possible that Samuel may have removed the Tabernacle from Shiloh to some place near to Ramah; and indeed it is in itself improbable that, brought up as he was from infancy in the service of the Tabernacle, he should have left it. At the beginning of Solomon's reign we know it was at Gibeon, close to Ramah (1 K. iii. 4; 2 Chr. i. 3-6). If the Tabernacle had been at Shiloh at this time, it is likely that Shiloh would have been one of the places at which Samuel judged Israel. But Shiloh was probably waste, and perhaps unsafe on account of the Philistines.

CHAP. 8. AND it came to pass, when Samuel was old, that he ^amade
 2 his ^asons judges over Israel. Now the name of his firstborn was
 Joel; and the name of his second, Abiah: *they were* judges in
 3 Beer-sheba. And his sons ^awalked not in his ways, but turned
 aside ^aafter lucre, and ^atook bribes, and perverted judgment.
 4 Then all the elders of Israel gathered themselves together, and
 5 came to Samuel unto Ramah, and said unto him, Behold, thou
 art old, and thy sons walk not in thy ways: now ^amake us a
 6 king to judge us like all the nations. ¶ But the thing ^adis-
 pleased Samuel, when they said, Give us a king to judge us.
 7 And Samuel prayed unto the LORD. And the LORD said unto
 Samuel, Harken unto the voice of the people in all that they
 say unto thee: for ^athey have not rejected thee, but ^athey have
 8 rejected me, that I should not reign over them. According to
 all the works which they have done since the day that I brought
 them up out of Egypt even unto this day, wherewith they have
 forsaken me, and served other gods, so do they also unto thee.
 9 Now therefore ^ahearken unto their voice: ^ahowbeit yet protest
 solemnly unto them, and ^ashew them the manner of the king
 10 that shall reign over them. ¶ And Samuel told all the words of
 11 the LORD unto the people that asked of him a king. And he
 said, ^aThis will be the manner of the king that shall reign over
 you: ^a'He will take your sons, and appoint *them* for himself, for
 his chariots, and ^ato be his horsemen; and *some* shall run before
 12 his chariots. And he will appoint him captains over thousands,
 and captains over fifties; and *will set them* to ear his ground,
 and to reap his harvest, and to make his instruments of war,
 13 and instruments of his chariots. And he will take your daughters
 14 *to be* confectionaries, and *to be* cooks, and *to be* bakers. And ^ahe
 will take your fields, and your vineyards, and your oliveyards,
 15 *even the best of them*, and give *them* to his servants. And he
 will take the tenth of your seed, and of your vineyards, and
 16 give to his ^aofficers, and to his servants. And he will take your
 menservants, and your maidservants, and your goodliest young
 17 men, and your asses, and put *them* to his work. He will take
 18 the tenth of your sheep: and ye shall be his servants. And ye

^a Deut. 16. 18.
² Chr. 19. 5.
^b See Judg.
 10. 4.

^c Jer. 22. 15.
^d Ex. 18. 21.
¹ Tim. 3. 3.
^e Deut. 16. 10.
 Ps. 15. 5.

^f ver. 19. 20.
 Deut. 17. 14.

^g See Ex.
 16. 8.
^h ch. 10. 19.
 & 12. 17, 19.

ver. 11.

^k See Deut.
 17. 16, &c.
 ch. 10. 25.
^l ch. 14. 62.

^m 1 Kin. 21.
 7.
 See Ezek.
 46. 18.

¹ Heb. *was evil in the eyes*
 of Samuel.
² Or, obey.

³ Or, notwithstanding when
 thou hast solemnly pro-
 tested against them, then

thou shalt shew, &c.
⁴ Heb. *eunuchs*, Gen. 37.
 36.

VIII. 1. This verse implies a long period, probably not less than twenty years, of which we have no account except what is contained in the brief notice in vii. 13-17. The general idea conveyed is of a time of peace and prosperity, analogous to that under other Judges.

2. The mention of Beer-sheba, on the extreme southern frontier of Judah, as the place where Samuel's sons judged Israel is remarkable. It was probably due to the recovery of territory from the usurpation of the Philistines (vii. 14).

6. See marg. which implies that the thing spoken of caused anger, indignation, or some revulsion of feeling (see Gen. xxi. 11, 12). The answer of the Lord (v. 7) shows that Samuel's personal feelings had been hurt. They were soothed by being reminded of the continued ingratitude of the

people to God Himself, upon Whom, in fact, a greater slight was put by this very request for a king "like all the nations," than upon Samuel (cp. Matt. x. 24; John xv. 18, 20). For a comment on this transaction, see Hos. xiii. 9-11; Acts xiii. 21, 22.

12. This organization was as old as the time of Moses (Num. xxxi. 14; Deut. i. 15), and prevailed among the Philistines also (xxix. 2). The civil and military divisions were identical, and the civil officers were the same as the captains of thousands, hundreds, fifties, and tens, in time of war.

to ear his ground] Literally, "to plough his ploughing." *To ear* is an old English word, now obsolete, for *to plough*.

14-18. See illustrations in marg. ref.; 1 K. v. 13-18, xii. 4.

^a Prov. 1.
25, 26, 27.
Isai. 1. 15.
Mic. 3. 4.
^c Jer. 44. 10.
^p ver. 5.

^q ver. 7.
Hos. 13. 11.

^a ch. 14. 51.
1 Chr. 8. 33.

^b ch. 10. 23.

^c 2 Kin. 4.
42.

^d Dent. 33. 1.
ch. 2.
^e ch. 3. 10.

^f See Judg.
6. 18.
& 13. 17.
1 Kin. 14. 3.
2 Kin. 4. 42.
& 8. 8.

shall cry out in that day because of your king which ye shall have chosen you; and the LORD ^awill not hear you in that day.
19 ¶ Nevertheless the people ^arefused to obey the voice of Samuel;
20 and they said, Nay; but we will have a king over us; that we also may be ^blike all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD. And the LORD said to Samuel, ^cHearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. 9. NOW there was a man of Benjamin, whose name was ^aKish, the son of Abiel, the son of Zeror, the son of Bechorath, 2 the son of Aphiah, ^aa Benjamite, a mighty man of ^bpower. And he had a son, whose name was Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: ^bfrom his shoulders and upward *he was* 3 higher than any of the people. And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one 4 of the servants with thee, and arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of ^cShalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through 5 the land of the Benjamites, but they found *them* not. And when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave 6 *caring* for the asses, and take thought for us. And he said unto him, Behold now, *there is* in this city ^da man of God, and *he is* an honourable man; ^eall that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we 7 should go. Then said Saul to his servant, But, behold, *if* we go, ^fwhat shall we bring the man? for the bread ^gis spent in our vessels, and *there is* not a present to bring to the man of God: 8 what ^hhave we? And the servant answered Saul again, and said, Behold, ⁱI have here at hand the fourth part of a shekel of

¹ Or, the son of a man of Jemini.

² Or, substance.

³ Heb. is gone out of, &c.

⁴ Heb. is with us.

⁵ Heb. there is found in my hand.

20. *fight our battles*] It appears from xii. 12, that the warlike movements of Nahash had already begun to excite alarm.

22. A repetition for the third time (vv. 7, 9) of the expression of God's will in the matter, marks Samuel's great unwillingness to comply with the people's request. Besides the natural aversion which he felt to being thrust aside after so many years of faithful and laborious service, and the natural prejudice which he would feel at his age against a new form of government, he doubtless saw how much of the evil heart of unbelief there was in the desire to have a visible king for their leader, instead of trusting to the invisible Lord Who had hitherto led them. But God had His own purpose in setting up the kingdom which was to be typical of the kingdom of His only begotten Son.

IX. 1. The genealogy of Saul is here given as far as Aphiah (*Abiah*, 1 Chr. vii. 8), who was of the house of Becher the son of Benjamin (Gen. xli. 21). *Kish* (1 Chr. ix.

35-39) was the son of *Ner* the son of *Jehiel*, (or, *Abiel* here and xiv. 51), the first settler (*father*, 1 Chr. ix. 35) at Gibeon, or Gibeah of Saul, and who married *Maachah*, a daughter or granddaughter of Caleb. If so, it is obvious that the names of several generations are omitted between Kish and Abiel, and among them that from which the family of Matri (x. 21) was called.

4. The land of Shalisha was somewhere near Gilgal, i.e. Jiljuleh. It is thought to derive its name from *three* (Shalosh) wadys which unite in the vady of Karawa. The situation of Shalim is not known: its etymology connects it more probably with the land of Shul (xiii. 17), apparently round Taiyibeh, which was about nine miles from Gilbeah.

Zuph (v. 5), see i. 1 note.

7. Presents of bread or meat were as common as presents of money. (Cp. Ezek. xiii. 19; Hos. iii. 2.)

8. *the fourth part of a shekel*] In value about sixpence. Probably the shekel, like

- silver: *that* will I give to the man of God, to tell us our way.
- 9 (Beforetime in Israel, when a man ⁹went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now called a Prophet was beforetime called ^aa Seer.) Then said Saul to his servant, ¹Well said; come, let us go. So they went unto the city where the man of God was. ¶ And as they went up ²the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for ³there is a ⁴sacrifice of the people to day ⁵in the high place: as soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterward they eat that be bidden. Now therefore get you up; for about ⁶this time ye shall find him. And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place. ¶ Now the LORD had ⁷told Samuel in his ear a day before Saul came, saying, To morrow about this time I will send thee a man out of the land of Benjamin, ⁸and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have ⁹looked upon my people, because their cry is come unto me. And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall ¹⁰reign over my people. Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart. And as for ¹¹thine asses that were lost ¹²three days ago, set not thy mind on them; for they are found. And on whom ¹³is all the desire of Israel? Is it not on thee, and on all thy father's house? And Saul answered and said, Am not I a Benjamite, of the ¹⁴smallest of the tribes of Israel? and ¹⁵my family the least of all the families of the tribe of Benjamin? wherefore

¹ Heb. *Thy word is good.*² Heb. *in the ascent of the city.*³ Or, *feast.*⁴ Heb. *to day.*⁵ Heb. *revealed the ear of Samuel.* See Ruth 4. 4 note.⁶ Heb. *restrain in.*⁷ Heb. *to day three days.*⁸ Gen. 25. 22.⁹ 1 Chr. 9. 2. & 26. 28.

& 29. 29.

² Chr. 16. 7, 10.Isai. 30. 10. ¹ Gen. 24. 11.⁴ Gen. 31. 51.

ch. 16. 2.

¹ 1 Kin. 3. 2.⁹ ch. 15. 1. Acts 13. 21.⁸ ch. 10. 1.⁹ Ex. 2. 25. & 3. 7, 9.¹⁰ ch. 10. 12. Hos. 13. 11.¹¹ ver. 3.¹² ch. 8. 5, 10. & 12. 13.¹³ ch. 15. 17.¹⁴ Judg. 20.

46, 47, 48.

Ps. 63. 27.

¹⁵ See Judg.

6. 16.

our early English silver coins, was divided into four quarters by a cross, and actually subdivided, when required, into half and quarter shekels.

9. This is manifestly a gloss inserted in the older narrative by the later editor of the sacred text, to explain the use of the term in vv. 11, 18, 19. It is one among many instances which prove how the very letter of the contemporary narratives was preserved by those who in later times compiled the histories. We cannot say exactly when the term *seer* became obsolete. See marg. ref.

13. *before he go up* By this phrase we see that the high place was in the highest part of the city. Like the "house of the god Berith" (Judg. ix. 46), it was probably the citadel of Ramah. There was connected with the altar a room large enough for

thirty people to dine in (v. 22).

16. *that he may save my people out of the hand of the Philistines, &c.* These words are not very easily reconcilable with vii.

13. It is possible that the aggressive movements of the Philistines, after the long cessation indicated by vii. 13, coupled with Samuel's old age and consequent inability to lead them to victory as before, were among the chief causes which led to the cry for a king. If this were so, the Philistine oppression glanced at in this verse might in a general survey be rather connected with Saul's times than with Samuel's.

21. The tribe of Benjamin, originally the smallest of all the tribes (Num. i. 36), if Ephraim and Manasseh are reckoned as one tribe, had been nearly annihilated by the civil war recorded in Judg. xx. It had of

22 then speakest thou ¹so to me? ¶ And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

23 And the cook took up ²the shoulder, and *that* which *was* upon it, and set it before Saul. And Samuel said, Behold that which is ³left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day. ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon ⁴the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still ⁵a while, that I may shew thee the word of God.

² Lev. 7. 32, 33.
Ezek. 24. 4.

³ Deut. 22. 8.
² Sam. 11. 2.
Acts 10. 9.

¹ ch. 9. 16.
& 16. 13.
² Kin. 9. 3, 6.
³ Ps. 2. 12.
⁴ Acts 13. 21.
⁵ Deut. 32. 9.
Ps. 78. 71.
⁶ Gen. 35.
19. 20.
Josh. 18. 28.

⁷ Gen. 28. 22.
& 35. 1, 3, 7.

CHAP. 10. THEN "Samuel took a vial of oil, and poured it upon his head, ¹and kissed him, and said, Is it not because ²the LORD hath anointed thee to be captain over ³his inheritance? When thou art departed from me to day, then thou shalt find two men by ⁴Rachel's sepulchre in the border of Benjamin ⁵at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left ⁶the care of the asses, and sorroweth for you, saying, What shall I do for my ⁷son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up ⁸to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another ⁹carrying a bottle of wine: and they will ¹⁰salute thee, and give thee two *loaves* of bread; which thou shalt receive of their

¹ Heb. according to this word?
² Or, reserved.

³ Heb. to day.
⁴ Heb. the business.

⁵ Heb. ask thee of peace
as Judg. 18. 15.

course not recovered from that terrible calamity in the time of Saul, and was doubtless literally much the smallest tribe at that time. Nothing could be more improbable, humanly speaking, than that this weak tribe should give a ruler to the mighty tribes of Joseph and Judah.

22. the parlour] The hall or cell attached to the chapel on the high place, in which the sacrificial feast was wont to be held. (Cp. 1 Chr. ix. 26.)

24. the shoulder and its appurtenances, would give the sense accurately. The right shoulder was the priest's portion in the Levitical sacrifices. Probably it was Samuel's own portion in this case, and he gave it to Saul as a mark of the highest honour.

26. to the top of the house] "On the top." The bed on which Saul slept was on the top of the house. It is very common in the East to provide extra sleeping accommodation by placing a tent or awning on the house-top.

X. 1. Is it not because, &c.] Samuel

answers Saul's tacit or expressed wonder, by telling him why he did as he did. (Cp. ix. 21.)

2. How should Saul know that what Samuel said was the word of the Lord? Samuel gives him a sign, "Thou shalt find two men," &c. (Cp. Judg. vi. 36-40; Isai. vii. 11-14; John vi. 30; Mark xi. 2, xiv. 13, &c.)

Zelzah] A place absolutely unknown.

3. The plain of Tabor] It should be "the oak or terebinth" of Tabor (Judg. iv. 11 note). It has been ingeniously conjectured that Tabor is either a different form of Deborah, or a corruption of it, and that the oak, or terebinth of Tabor, is the same as Allon-bachuth, the oak under which Deborah was buried, and which lay beneath Bethel (Gen. xxxv. 8). The terebinth, where the three men came upon Saul, must have been at some point previous to that where the road leading northwards from Jerusalem branches; when they reached that point they would go on with their offerings to Bethel, he would pursue his journey to Gibeah.

5 hands. After that thou shalt come to ^athe hill of God, ⁴where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down ²from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; ⁶and they shall prophesy: and ¹the Spirit of the Lord will come upon thee, and ³thou shalt prophesy with them, and shalt be turned into another man. And ¹let it be; when these ⁵signs are come unto thee, ²that thou do as occasion serve thee; for ³God is with thee. And thou shalt go down before me ²to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: ⁷seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. ¶ And it was so, that when he had turned his ³back to go from Samuel, God ⁴gave him another heart: and all those signs came to pass that day. And ¹when they came thither to the hill, behold, ²a company of prophets met him; and ³the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said, ⁵one to another, What is this that is come unto the son of Kish? ²Is Saul also among the prophets? And one ⁶of the same place answered and said, But ¹who is their father? Therefore it

¹ Heb. it shall come to pass, that when these signs, &c.

² Heb. do for thee as thou

hand shall find, Judg. 9. 33.

³ Heb. shoulder.

⁴ Heb. turned.

⁵ Heb. a man to his neighbor.

⁶ Heb. from thence.

^a ver. 10.
⁴ ch. 13. 3.

² ch. 10. 12.

¹ Ex. 15. 20.
21.

² Kin. 3. 15.

¹ Cor. 14. 1.

³ Num. 11.

25.

ch. 16. 13.

⁷ ver. 10.

ch. 19. 23.

24.

⁵ Ex. 4. 8.

Luke 2. 12.

⁷ Judg. 6.

12.

⁹ ch. 11. 14.

15.

& 13. 4.

⁷ ch. 13. 8.

⁴ ver. 6.

⁷ ch. 19. 20.

⁵ ver. 6.

⁹ ch. 19. 24.

Matt. 13. 54.

55.

John 7. 15.

Acts 4. 13.

⁷ Isai. 54. 13.

John 6. 45.

& 7. 10.

5. *hill of God*] Rather, "*Gibeah*" of God, and so in *v.* 10. Two things are clear; one that Saul had got home when he got to Gibeah of God, for there he found his uncle, and no further journeying is so much as hinted at, and the same word *Gibeah* describes his home at *v.* 26. The other that there was a high place at Gibeah just above the city, from which he met the company of prophets coming down. Hence it is obvious to conclude that the name *Gibeah of God* (which occurs nowhere else) was sometimes given to *Gibeah of Saul* on account of the worship on its high place, or, possibly, that the name *Gibeah of God* described the whole hill on a part of which the city Gibeah stood.

where is the garrison of the Philistines] It seems strange that Samuel should give this description of Gibeah to Saul, who must have been so well acquainted with it. Possibly they may be explanatory words inserted by the narrator with reference to *xiii. 2*.

Musical instruments were the accompaniments of the prophetic song (*1 Chr. xiii. 8, xxv. 3*). The *Psaltery* is a kind of lyre with ten strings, in the shape of an earthen wine bottle (*nebel*, whence *νάβλα*), which was something like a sugar-loaf or a delta. The *tabret* is a kind of drum or tambourine, or timbrel, usually played by dancing women (*Ex. xv. 20*; *Judg. xi. 34*. Cp. *Jer. xxxi. 4*). The pipe (*chalil*, literally the *bored* or *pierced* instrument) is a kind of flute used on

occasions of joy and mirth (*Isai. v. 12*; *1 K. i. 40*; *Ps. lxxviii. 25*). The *harp* (*cinnor*, whence the Greek *κινύρα*) was a stringed instrument, and that played upon by David (*xvi. 16, xix. 9*; *Ps. xliiii. 4, lvii. 8*).

6. *will come upon thee*] The word rendered *come*, means to *come* or *pass upon*, as fire does when it breaks out and spreads (*Amos v. 6*); hence it is frequently used of the Spirit of God passing upon any one. (See *Judg. xiv. 19, xv. 14*; below *v. 10, xi. 6, xvi. 13*.)

shalt be turned into another man] This is a remarkable expression, and occurs nowhere else. It describes the change in point of mental power and energy which would result from the influx of the Spirit of the Lord (*v. 9*). In the case of Samson it was a supernatural bodily strength; in the case of Saul a capacity for ruling and leading the people of which before he was destitute, and which the Spirit wrought in him. (Cp. *Acts i. 8*; *Isai. xi. 2-4*.)

8. *seven days shalt thou tarry, &c.*] The appointment here made is not to be confused with that mentioned in *marg. ref.*

12. *But who is their father?*] This is a very obscure phrase. If by *father* be intended the head or leader (cp. *1 Chr. xxv. 6*; *2 K. ii. 12*) of the prophets, the question means: "What kind of leader can they have to admit such a person as Saul into the company?" Some Versions read *Who is his father?* in the sense: "Who would have

- 13 became a proverb, *Is Saul also among the prophets?* And when he had made an end of prophesying, he came to the high place.
- 14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw
- 15 that *they were* no where, we came to Samuel. And Saul's uncle
- 16 said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake,
- ^a Judg. 11. 17 he told him not. ¶ And Samuel called the people together ^aunto
- 18 the LORD ^ato Mizpeh; and said unto the children of Israel, ^bThus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed
- ^c ch. 8. 7, 10. 19 you: ^cand ye have this day rejected your God, who himself
- ^d Acts 1. 24, 26. 20 saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by
- ^e ch. 23. 2, 4, 10, 11. 21 your thousands. And when Samuel had ^acaused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be
- ^f ch. 9. 2. 22 found. Therefore they ^eenquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold,
- ^g 2 Sam. 21. 23 he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, ^fhe was higher than any of the people from his shoulders and upwards.
- ^h 1 Kin. 1. 24 And Samuel said to all the people, See ye him ^gwhom the LORD hath chosen, that *there is none like him among all the people?*
- ⁱ See Deut. 25. 26. 25 And all the people shouted, and said, ^hGod save the king. Then Samuel told the people ⁱthe manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent
- ^j ch. 8. 11. 26 all the people away, every man to his house. ¶ And Saul also went home ^jto Gibeah; and there went with him a band of
- ^k Judg. 20. 14. 27 men, whose hearts God had touched. ^kBut the ^mchildren of Belial said, How shall this man save us? And they despised him, ⁿand brought him no presents. But ^lhe held his peace.
- ^m Deut. 13. 13. ⁿ 2 Chr. 17. 5. ^o Matt. 2. 11.

¹ Heb. *Let the king live.*² Or, *he was as though he had been deaf.*

expected Kish to have a son among the prophets?" (Cp. Matt. xiii. 54, 55.)

14. From the order of the narrative, and the mention of Saul's servant, it looks as if Saul found his uncle at the high place. Perhaps some solemnity similar to that mentioned in ix. 19 was going on at this time, in which the prophets had been taking part.

19. For the use of "thousand" as equivalent to "family," see xxiii. 23; Judg. vi. 15 marg. In Num. i. 16 it may mean whole tribes.

20. *caused...to come near...was taken* The Heb. phrases are exactly the same as in Josh. vii. 16, 17, where the A.V. renders the first has brought.

21. *the family of Matri* This name occurs nowhere else among the families of Benjamin, or in the genealogy of Saul. (See ix. 1 note.)

22. *among the stuff* Rather, "the baggage." The assembly was like a camp, and

the baggage (impedimenta) of the whole congregation was probably collected in one place, where the waggons were arranged for protection.

25. *the manner of the kingdom* i.e. the just prerogative of the kingdom, the law, or bill of rights, by which the king's power was limited as well as secured. It is not improbable that what Samuel wrote was simply a transcript of Deut. xvii. 14-20, which he laid up before the Lord, i.e. placed by the side of the Ark of the Covenant with the copy of the Law (see Deut. xxxi. 26). It would be ready for reference if either king or people violated the "law of the kingdom."

26. *a band of men* Rather, "the host," "men of valour." There seems to be an opposition intended between the *valiant men* and the *children of Belial* (v. 27; see marg. ref. note).

27. *presents* The *minchah* was the token of homage and acknowledgment from the

- CHAP. 11.** THEN ^aNahash the Ammonite came up, and encamped against ^bJabesh-gilead: and all the men of Jabesh said unto ^cNahash, 'Make a covenant with us, and we will serve thee. And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it for ^da reproach upon all Israel. And the elders of Jabesh said unto him, 'Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if there be no man to save us, we will come out to thee.
- 4 ¶ Then came the messengers ^eto Gibeah of Saul, and told the tidings in the ears of the people: and ^fall the people lifted up their voices, and wept. And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.
- 6 ^gAnd the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took a yoke of oxen, and ^hhewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, 'Who-soever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the 8 people, and they came out ⁱwith one consent. And when he numbered them in ^kBezek, the children ^lof Israel were three hundred thousand, and the men of Judah thirty thousand.
- 9 ¶ And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot, ye shall have ^mhelp. And the messengers came and 10 showed *it* to the men of Jabesh; and they were glad. Therefore the men of Jabesh said, To-morrow ⁿwe will come out unto

^a 2 Sam. 10. 1.
^b Judg. 21. 8.
^c Gen. 26. 28.
^d Ex. 23. 32.
^e 1 Kin. 20. 34.
^f Job 41. 4.
^g Ezek. 17. 13.
^h Gen. 34. 14.
ⁱ ch. 17. 26.

^j ch. 10. 26.
^k & 15. 34.
^l 2 Sam. 21. 6.
^m / Judg. 2. 4.
ⁿ & 21. 2.

^o Judg. 3. 10.
^p ch. 10. 10.
^q & 16. 13.
^r h Judg. 19. 29.
^s i Judg. 21. 5, 8, 10.

^t k Judg. 1. 5.
^u l 2 Sam. 21. 9.

^v m ver. 3.

¹ Heb. *Forbear us.*

² Heb. *as one man*, Judg. 20. 1.

³ Or, *deliverance.*

subject to the sovereign, and from the tributary nation to their suzerain. (See 2 Sam. viii. 2, 6; Judg. iii. 17, 18; 1 K. iv. 21; 2 K. xvii. 4, &c.; Ps. lxxii. 10; Isai. xvi. 1.) Saul dissembled his resentment, and waited for the favourable tide which soon came with the invasion of Nahash.

XI. 1. Nahash was king of the children of Ammon, as appears from xii. 12. He seems to have been connected with the family of David, since Abigail, David's sister, was "the daughter (perhaps *grand-daughter*) of Nahash" (2 Sam. xvii. 25; 1 Chr. ii. 16, 17); and, perhaps, in consequence of this connexion, he and his family were very friendly to David (2 Sam. xvii. 27).

Jabesh-Gilead must have been re-peopled after its destruction (see marg. ref.). The Ammonites and Moabites resented the possession of Gilead by the Israelites (Judg. x. 6-18, xi.).

3. *the elders*] Observe the universal form of civil government among the Israelites, by elders (Judg. viii. 14, 16, &c.).

4. They came to Gibeah on account of the connexion between the Benjamites and the people of Jabesh (Judg. xxi.).

in the ears of the people] They did not even inquire for Saul, so little was he looked upon as king. Verse 5 shows how com-

pletely he was still in a private and humble station.

6. This time the Spirit of God came upon him, as upon the Judges before him, as a Spirit of supernatural energy and power.

7. Though not expressly stated, it is doubtless implied that he sent the portions by the messengers to the twelve tribes, after the analogy, and probably in imitation, of Judg. xix. 29. He made use of the revered name of Samuel to strengthen his own weak authority. Samuel accompanied Saul in the expedition (x. 12).

8. *he numbered them*] This was done to see who was absent (cp. Judg. xxi. 9).

Bezek has been conjectured to be the name of a district rather than of a town. Two villages retained the name in the time of Eusebius seventeen miles from Nabulus, on the way to Beth-shean.

the children of Israel and the men of Judah] This looks like the language of later times, times perhaps subsequent to the establishment of the two kingdoms of Israel and Judah. Israel here (including Benjamin) is as ten to one compared with Judah. This is about the true proportion.

9. The distance from Bezek to Jabesh-Gilead would perhaps be about twenty miles.

10. *To-morrow*] Probably the last of the

- you, and ye shall do with us all that seemeth good unto you.
- ^a See ch. 31. 11. ^o Judg. 7. 16.
- ^p ch. 10. 27. ^q See Luke 10. 27. ^r 2 Sam. 10. 22. ^s Ex. 14. 13. ^t ch. 19. 5. ^u ch. 10. 8. ^v ch. 10. 17. ^w ch. 10. 8.
- ^a ch. 8. 5, 19. 20. ^b ch. 10. 24. ^c Num. 27. 17. ^d ch. 8. 20. ^e ch. 8. 1. ^f ver. 5. ^g ch. 10. 1. ^h Num. 10. 16. ⁱ Acts 20. 33. ^j Deut. 16. 19.
- ^k John 18. 38. ^l Acts 23. 9.
- ¹ Heb. ransom. ² Or, that I should hide mine eyes at him.

And it was so on the morrow, that ^aSaul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together. ¶ And the people said unto Samuel, ^pWho is he that said, Shall Saul reign over us? ^qbring the men, that we may put them to death. And Saul said, ^rThere shall not a man be put to death this day: for to day ^sthe LORD hath wrought salvation in Israel. Then said Samuel to the people, Come, and let us go ^tto Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king ^ubefore the LORD in Gilgal; and ^vthere they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAP. 12. AND Samuel said unto all Israel, Behold, I have hearkened unto ^ayour voice in all that ye said unto me, and ^bI have made a king over you. And now, behold, the king ^cwalketh before you: ^dand I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the LORD, and before ^ehis anointed: ^fwhose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received ^gany ^hbribe ⁱto ^jblind mine eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand. And he said unto them, The LORD is witness against you, and his anointed is witness this day, ^kthat ye have not

"seven days' respite" (v. 3). Their words were spoken in guile, to throw the Ammonites off their guard.

11. The march from Bezek may have begun the night before. This disposition of the forces in three companies (imitating Gideon's strategy, cp. marg. ref.) would not have been made till the morning when they were very near the Ammonitish forces. "The morning watch" was the last of the three watches, of four hours each, into which the night was anciently divided by the Hebrews. (See Judg. vii. 19 note.) The time thus indicated would be between two and six in the morning.

13. *There shall not a man, &c.* An instance of great moderation, as well as good policy, on the part of Saul. Cp. David's conduct (marg. ref.).

14. *let us go to Gilgal* i.e. to Gilgal by Jericho, where was a famous sanctuary, in the tribe of Benjamin.

15. *made Saul king* The LXX. has another reading, and Samuel anointed Saul king there. The example of David, who, besides his original anointing by Samuel (xvi 12, 13), was twice anointed, first as king of Judah (2 Sam. ii. 4), and again as

king over all Israel (do. v. 3), makes it probable that Saul was anointed a second time; but this may be included in the word "made king" (see xii. 3, 5).

XII. 2. *my sons are with you* Possibly, however, a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favour and goodwill of the nation, is at the bottom of this mention of them.

3. *his anointed* i.e. king Saul. The title Messiah, *χριστός*, unctus, or anointed, had been given to the High Priests (Lev. iv. 3: cp. also ii. 10, 35); but this is the earliest instance of an actual king of Israel bearing the title of God's Christ, and thus typifying the true Messiah or Christ of God.

any bribe Literally, a ransom, the fine paid by a criminal in lieu of bonds or death (Ex. xxi. 30), applied to the bribe paid to an unjust judge to induce him to acquit the guilty. (Cp. Am. v. 12.)

to blind, &c. See marg. The phrase is used of one who averts his eyes, as refusing assistance, or as showing contempt, or, as here, as winking at what is wrong.

- found ought 'in my hand. And they answered, *He is witness.* ¹ Ex. 22. 1.
 6 ¶ And Samuel said unto the people, ² *It is the LORD that 'advanced* ² Mic. 6. 4.
 Moses and Aaron, and that brought your fathers up out of the
 7 land of Egypt. Now therefore stand still, that I may 'reason
 with you before the LORD of all the ³ righteous acts of the LORD,
 8 which he did ⁴ to you and to your fathers. ⁵ When Jacob was
 come into Egypt, and your fathers ⁶ cried unto the LORD, then
 the LORD ⁷ sent Moses and Aaron, which brought forth your
 9 fathers out of Egypt, and made them dwell in this place. And
 when they ⁸ forgot the LORD their God, ⁹ he sold them into
 the hand of Sisera, captain of the host of Habor, and into the
 hand of ¹⁰ the Philistines, and into the hand of the king ¹¹ of
 10 Moab, and they fought against them. And they cried unto
 the LORD, and said, ¹² 'We have sinned, because we have for-
 saken the LORD, ¹³ and have served Baalim and Ashtaroth:
 but now ¹⁴ deliver us out of the hand of our enemies, and we
 11 will serve thee. And the LORD sent ¹⁵ Jerubbaal, and Bedan,
 and ¹⁶ Jephthah, and ¹⁷ Samuel, and delivered you out of the hand
 12 of your enemies on every side, and ye dwelled safe. And when
 ye saw that ¹⁸ Nahash the king of the children of Ammon came
 against you, ¹⁹ ye said unto me, Nay; but a king shall reign
 13 over us: when ²⁰ the LORD your God was your king. Now
 therefore ²¹ behold the king ²² whom ye have chosen, and whom
 ye have desired! and, behold, ²³ the LORD hath set a king over
 14 you. If ye will ²⁴ fear the LORD, and serve him, and obey his
 voice, and not rebel against the ²⁵ commandment of the LORD,
 then shall both ye and also the king that reigneth over you
 15 ²⁶ continue following the LORD your God: but if ye will ²⁷ not
 obey the voice of the LORD, but rebel against the commandment
 of the LORD, then shall the hand of the LORD be against you,
 16 ²⁸ as it was against your fathers. Now therefore ²⁹ stand and see
 17 this great thing, which the LORD will do before your eyes. *Is it*
 not ³⁰ wheat harvest to day? ³¹ I will call unto the LORD, and he
 shall send thunder and rain; that ye may perceive and see that

¹ Or, made.
² Heb. with.

³ Heb. righteousnesses, or,
 benefits, Judg. 5. 11.

⁴ Heb. mouth.
⁵ Heb. be after.

6. *advanced*] In the sense of appointing them to their office. It is, literally, *made* (see marg.; 1 K. xii. 31; Heb. iii. 2). Samuel's purpose is to impress the people with the conviction that Jehovah was their God, and the God of their fathers; that to Him they owed their national existence and all their national blessings, and that faithfulness to Him, to the exclusion of all other worship (v. 21) was the only safety of the newly-established monarchy. Observe the constant reference to the Exodus as the well-known turning-point of their national life (see iv. 8, vi. 6).

9. According to the present arrangement of the Book of Judges, and the common chronology, the oppression of Sisera must have occurred about 200 years after the entrance into Canaan. But Samuel here places it as the first great servitude, before that under Eglon king of Moab, or that from which Shamgar delivered them. And this is in accordance with the internal evidence of the Book of Judges itself. It is

also the order of Judg. x. 11, except that there the Ammonites (Judg. iii. 13) are placed before the Philistines.

11. *Bedan*] No such name occurs among the Judges who delivered Israel. Some Versions and commentators read Barak, the form of the letters of both words being in Hebrew somewhat similar.

and *Samuel*] There is nothing improper or out of place in Samuel mentioning his own judgeship. It had supplied a remarkable instance of God's deliverance (vii. 12-15); and, as it was the last as well as one of the very greatest deliverances, it was natural he should do so. The passage in Heb. xi. 32 is quite as favourable to the mention of Samuel here as to that of *Samson*, which some propose to read instead of *Samuel*.

17. *wheat harvest*] Between May 15 and June 15. Jerome's testimony (that of an eye-witness) "I have never seen rain in the end of June, or in July, in Judæa" is borne out by modern travellers.

- ° ch. 8. 7. ° your wickedness *is* great, which ye have done in the sight of
 18 the LORD, in asking you a king. ¶ So Samuel called¹ unto the
 LORD; and the LORD sent thunder and rain that day: and °all
 19 the people greatly feared the LORD and Samuel. And all the
 people said unto Samuel, °Pray for thy servants unto the LORD
 thy God, that we die not: for we have added unto all our sins
 20 *this* evil, to ask us a king. ¶ And Samuel said unto the people,
 Fear not: ye have done all this wickedness: yet turn not aside
 from following the LORD, but serve the LORD with all your
 21 heart; and °turn ye not aside: °for then should ye go after vain
 22 things, which cannot profit nor deliver; for they are vain. For °the
 LORD will not forsake his people °for his great name's sake:
 because °it hath pleased the LORD to make you his people.
 23 Moreover as for me, God forbid that I should sin against the
 LORD °in ceasing to pray for you: but °I will teach you the
 24 °good and the right way: °only fear the LORD, and serve him
 in truth with all your heart: for °consider °how °great things he
 25 hath done for you. But if ye shall still do wickedly, °ye shall
 be consumed, °both ye, and your king.
- CHAP. 13. SAUL, °reigned one year; and when he had reigned two
 2 years over Israel, Saul chose him three thousand men of Israel;
 whereof two thousand were with Saul in Michmash and in mount
 Beth-el, and a thousand were with Jonathan in °Gibeah of Ben-
 jamin: and the rest of the people he sent every man to his tent.
 3 ¶ And Jonathan smote °the garrison of the Philistines that was
 in °Geba, and the Philistines heard of it. And Saul blew the
 trumpet throughout all the land, saying, Let the Hebrews hear.
 4 And all Israel heard say that Saul had smitten a garrison of the
 Philistines, and that Israel also °was had in abomination with
 the Philistines. And the people were called together after Saul
 5 to Gilgal. And the Philistines gathered themselves together to
 fight with Israel, thirty thousand chariots, and six thousand

¹ Heb. from ceasing.

² Or, what a great thing,
&c.

³ Heb. the son of one year
in his reigning.

⁴ Or, The hill.

⁵ Heb. did stink, Gen. 31.
30. Ex. 6. 21.

XIII. 1. The text of this verse, omitted by the LXX., is held to be corrupt, and the numerals denoting Saul's age at his accession as well as the duration of his reign, are thought to be omitted or faulty. Saul may have been about 30 at his accession, and have reigned some 32 years, since we know that his grandson Mephobsheth was five years old at Saul's death (2 Sam. iv. 4); and 32 added to the seven and a half years between the death of Saul and that of Ishbosheth, makes up the 40 years assigned to Saul's dynasty in Acts xiii. 21. Neither is there any clue to the interval of time between the events recorded in the preceding chapter, and those which follow in this and succeeding chapters. But the appearance of Jonathan as a warrior (v. 2) compared with the mention of Saul as "a young man" (ix. 2), implies an interval of not less than ten or fifteen years, perhaps more. The object of the historian is to prepare the way for the history of David's reign. He therefore passes at once to that incident in Saul's reign, which led to

his rejection by God, as recorded in vv. 13, 14.

2. The state of things which preceded the events described in this chapter seems to have been a comparative peace between Israel and the Philistines, since Saul had only 3,000 men under arms. At the same time Philistine garrisons continued to occupy the country of the Israelites in certain strong places, whereof one was at Geba (Geba), in the immediate neighbourhood of Gibeah (x. 5, xiii. 3), and exactly opposite Michmash (Mukhmash), which was on the northern edge of the great Wady Suweinit.

3. This was the first act in the war of independence, and probably the first feat in arms of the young hero Jonathan.

4. to Gilgal] The Wady Suweinit debouches into the plain of the Jordan in which Gilgal was situated. For the sanctity of Gilgal, see above, xi. 14 note.

5. thirty thousand chariots] Probably a copyist's mistake for three hundred. [Cp., for a similar numerical variation, 1 Chr. xviii. 4 with 2 Sam. viii. 4.]

- horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven. ¶ When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.
- ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD
- ¹ Heb. trembled after him. ² Heb. bless him. ³ Heb. intreated the face.

eastward from Bethaven] Or more simply "to the east of Bethaven," which (Josh. vii. 2) lay on the east side of Bethel. Bethaven [thought to be the same as Deir Divân] lay between Bethel and Michmash, which had been evacuated by Saul.

6. in thickets] Literally, among thorns. high places] Not the high places for worship, but holds or towers (Judg. ix. 46, 49); that particular kind of tower which was the work of the old Canaanite inhabitants, and which remained as ruins in the time of Saul.

7. The words some of, which are the emphatic words in the A. V., as distinguishing those who crossed the Jordan from those who hid themselves, are not in the Hebrew at all. The Hebrews seem to be distinguished from the men of Israel in v. 6. (Cp. xiv. 21.)

8. had appointed] This appointment has of course nothing whatever to do with that made years before (x. 8), the keeping of which is expressly mentioned at the natural time (xi. 15). But Samuel had again, on this later occasion, made an appointment at the end of seven days. It seems to have been as a trial of faith and obedience, under which, this time, Saul unhappily broke down.

9. There is a difference of opinion among commentators whether Saul himself offered

the sacrifices prepared for Samuel, thus entrenching upon the priest's office; or whether he ordered the priests to sacrifice, as Solomon did. In the latter case his sin consisted in disobeying the word of God, Who had bidden him wait till Samuel came. And this is, on the whole, the more probable; since Samuel's rebuke says nothing of any assumption of priesthood, such as we read in the case of Uzziah (2 Chr. xxvi. 18).

11. Saul had come from Michmash to Gilgal, expecting to gather the force of the whole nation around him. Instead of that, the people fled, leaving him in the exposed plain with only 600 men (v. 15). The Philistines occupied Michmash, and might at any moment pour down the valley upon Gilgal. Saul's situation was obviously one of extreme peril. A few hours' delay might prove fatal to him and his little army. Hence, he "forced" himself, &c.

13. Thou hast done foolishly, &c.] Motives of worldly expediency were not to be weighed against the express commandment of God. All the circumstances and all the dangers were as well known to God as they were to Saul, and God had bidden him wait till Samuel came. Here was exactly the same sin of wilful disobedience which broke out again, and was so severely reproofed (xv. 17-23).

^c Judg. 6. 2.

^d ch. 10. 8.

^e 2 Chr. 16. 9.

^f ch. 15. 11.

^g ch. 15. 28.

^h Ps. 80. 20.

Acts 13. 22.

- 15 commanded thee. ¶ And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* ¹present with him, ²'about six hundred men.
- ch. 11. 2. 16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in ³Gibeah of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* ⁴*Ophrah, unto the land of Shual: and another company turned the way to the border that looketh unto the valley of ⁵Zeboim toward the wilderness. ¶ Now ⁶there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had ⁷a file for the mattocks, and for the coulters, and for the forks, and for the axes, and ⁸to sharpen the goads.
- ⁹So it came to pass in the day of battle, that ¹⁰there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found. ¶ ¹¹And the ¹²garrison of the Philistines went out to the passage of Michmash.
- CHAP. 14. NOW ¹³it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour,

¹ Heb. *found*.² Heb. *Geba*, ver. 3.³ Heb. *a file with mouths*.⁴ Heb. *to set*.⁵ Or, *standing camp*.⁶ Or, *there was a day*.

15. *Samuel arose*] Saul could not return to his own station at Michmash, seeing it was occupied by the Philistines; so, perhaps by Samuel's advice (since, according to the text, he preceded him thither), he effected a junction with Jonathan at Gibeah. Some would read *Saul* instead of *Samuel*.

17. *the spoilers*] "The devastator:" the same word is used of the destroying Angel (Ex. xii. 23). The verse describes the system adopted by the Philistines by which for a time they subjugated the Israelites. From their central camp at Michmash they sent out three bands to kill and lay waste and destroy. One took a northerly direction towards Ophrah,—five miles east of Bethel, identified with *Ephraim* (2 Chr. xiii. 19) and the modern *Taiyibeh*,—and towards the land of Shual, possibly the same as Shalim (ix. 4); the second westward to Beth-horon; and the third eastward, by the unknown valley of Zeboim, toward the wilderness, i.e. the Jordan valley, towards Jericho.

19. *there was no smith*] This was the result of the fierce inroads described in the preceding verses, and the method adopted to make the Philistine conquests permanent.

20-21. The best rendering of the passage is perhaps as follows: "But all the Israelites went down to the Philistines to sharpen &c. (v. 21), whenever there was bluntness of edge to their shares and coulters and prong-forks and axes, and to point their goads."

Coulters and mattocks were cutting instruments of the type of the share.

22. This seems to be mentioned here, in anticipation of the narrative in the next chapter, to enhance the victory gained, through God's help (xiv. 23), by the comparatively unarmed Israelites over their enemies. What with occasional skirmishes with the Philistines, the necessity of using their arms for domestic purposes, accidental losses, and the ordinary wear and tear, coupled with the impossibility of renewing their arms from the want of smiths and forges, the people that were with Saul and Jonathan came to be very imperfectly armed. It has been observed, moreover, that the Benjamites were more famous for the use of the sling than for any other weapon (Judg. xx. 16), and this would be an additional cause of the paucity of swords and spears.

23. *the passage of Michmash*] The steep and precipitous path from Michmash to Geba, over the valley of Suveinit. The same term is used in Isai. x. 28, 29, where the march of the Assyrian army is described.

XIV. 1. *Now*, &c.] Rather "and," since this verse is in immediate dependence upon the preceding. When Jonathan saw the garrison come out again and again, in defiance "of the armies of the living God," at length "upon a day" he determined to attack them.

Come, and let us go over to the Philistines' garrison, that is on
 2 the other side. But he told not his father. And Saul tarried in
 the uttermost part of Gibeah under a pomegranate tree which is
 in Migron: and the people that were with him were about six
 3 hundred men; and Ahiah, the son of Ahitub, Eli-chabod's
 brother, the son of Phinehas, the son of Eli, the LORD's priest
 in Shiloh, wearing an ephod. And the people knew not that
 4 Jonathan was gone. And between the passages, by which
 Jonathan sought to go over unto the Philistines' garrison, there
 was a sharp rock on the one side, and a sharp rock on the other
 side: and the name of the one was Bozez, and the name of the
 5 other Senh. The forefront of the one was situate northward
 over against Michmash, and the other southward over against
 6 Gibeah. And Jonathan said to the young man that bare his
 armour, Come, and let us go over unto the garrison of these un-
 circumcised: it may be that the LORD will work for us: for
 there is no restraint to the LORD to save by many or by few.
 7 And his armourbearer said unto him, Do all that is in thine
 heart: turn thee; behold, I am with thee according to thy heart.
 8 Then said Jonathan, Behold, we will pass over unto these men,
 9 and we will discover ourselves unto them. If they say thus
 unto us, Tarry until we come to you; then we will stand still in
 10 our place, and will not go up unto them. But if they say thus,
 Come up unto us; then we will go up: for the LORD hath de-
 livered them into our hand: and this shall be a sign unto us.
 11 ¶ And both of them discovered themselves unto the garrison of
 the Philistines: and the Philistines said, Behold, the Hebrews
 come forth out of the holes where they had hid themselves.

a ch. 13. 15.
 b ch. 22. 9,
 11, 20.
 called Ahim-
 elech.
 c ch. 4. 21.
 d ch. 2. 28.
 e ch. 13. 23.

f Judg. 7. 4,
 7.
 2 Chr. 14. 11.

g See Gen.
 24. 14.
 Judg. 7. 11.

¹ Heb. too'h.

² Heb. Be still.

2. under a pomegranate] Cp. xxii. 6; Judg. iv. 5. Saul was at the northern extremity of Gibeah, about an hour's march from Gela, where Jonathan was.

Migron, if the reading is correct, must be a different place from the Migron of Isai. x. 28.

3. Whether Ahiah or Ahijah is the same person as Ahimelech the son of Ahitub (see marg. ref.), or whether Ahimelech was the brother or son of Ahijah, and his successor in the priesthood, it is impossible to say certainly. Most probably Ahijah and Ahimelech are variations of the same name; the latter element in each alone being different, melech (king) being substituted for the divine name Jah. Cp. Eliakim and Jehoiaikim (2 K. xxiii. 34), Eliab and Eliel (1 Chr. vi. 27, 34).

This fragment of a genealogy is a very valuable help to the chronology. The grandson of Phinehas, the son of Eli, was now High Priest; and Samuel, who was probably a few years older than Ahitub the son of Phinehas, was now an old man. All this indicates a period of about 50 years or upwards from the taking of the Ark by the Philistines.

the LORD's priest in Shiloh] But as Eli was so emphatically known and described in chs. i.—iv., as God's Priest at Shiloh, and

as there is every reason to believe that Shiloh was no longer the seat of the Ark in Saul's time (see xxii. 1; 1 Chr. xiii. 3-5), it is better to refer these words to Eli, and not to Ahijah, to whom the next words, wearing an ephod, apply. (See ii. 28; Judg. i. 1 note.)

4. [The southern cliff was called Senh, or "the acacia," and the same name still applies to the modern valley, dotted by acacias. The northern cliff was named Bozez or "Shining." The valley runs nearly due east, and the northern cliff is of ruddy and tawny tint, crowned with gleaming white chalk, and in the full glare of the sun almost all the day. (Conder.)]

6. It is remarkable that the epithet *uncircumcised*, used as a term of reproach, is confined almost exclusively to the Philistines. (Cp. xvii. 26, 36; Judg. xiv. 3, xv. 18, &c.) This is probably an indication of the long oppression of the Israelites by the Philistines and of their frequent wars.

10. Though it is not expressly said, as in the case of Gideon (Judg. vi. 34), Othniel (Judg. iii. 10), and others, that the Spirit of the Lord came upon him, yet the whole course of the narrative, especially rr. 13-16, indicates an extraordinary divine interposition.

- 12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me:
- 13 for the LORD hath delivered them into the hand of Israel. And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and
- 14 his armourbearer slew after him. And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were ¹an half acre of land, *which* a yoke of ^a *oxen might plow.* ¶ And ²there was trembling in the host, in the field, and among all the people: the garrison, and ³the spoilers, they also trembled, and the earth quaked: so it was
- ⁴ *a very great trembling.* And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they ⁵went on beating down *one another.* Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold,
- 18 Jonathan and his armourbearer *were* not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul ⁶talked unto the priest, that the ⁷noise that *was* in the host of the Philistines went on and increased: and
- 20 Saul said unto the priest, Withdraw thine hand. And Saul and all the people that *were* with him ⁸assembled themselves, and they came to the battle: and, behold, ⁹every man's sword was against his fellow, *and there was* a very great discomfiture.
- ¹⁰ Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which ¹¹had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them
- 23 in the battle. ¹²So the LORD saved Israel that day: and the battle passed over ¹³unto Beth-aven. ¶ And the men of Israel were distressed that day: for Saul had ¹⁴adjured the people,
- ¹ Or, half a furrow of an acre of land, Judg. 7. 21. ² Heb. a trembling of God. ³ Or, tumult. ⁴ Heb. were cried together.

12. *we will show you a thing*] Said mockingly.

14. *within as it were an half acre, &c.*] The Hebrew is extremely obscure. Hence there is some probability that the true reading is preserved by the LXX. which translates the clause "*with darts and stones and flints of the field.*" Others take the words to mean "in about half the time that a yoke of oxen draw a furrow in the field."

15. *the earth quaked*] This naturally increased the panic to the utmost. Cp. vii. 10; Josh. x. 11; Ps. cxiv. 4.

16. *multitude*] The word is in v. 19 (margin) rendered *tumult*. It must have the same meaning here. The sentence is obscure and probably corrupt; perhaps it means, *and behold the tumult! and it went on (increased) melting away and beating down.*

18. For "the ark," some read "the ephod," owing to the improbability of the Ark being with Saul at this time, and from

the verb "Bring hither" being never applied to the Ark, but regularly to the ephod (xxiii. 9, xxx. 7). Moreover not the Ark, but the ephod with Urim and Thummim, was the proper instrument for inquiring of the Lord. If, however, the Hebrew text be correct, they must have brought the Ark into Saul's camp from Kirjath-jearim (vii.), possibly to be safe from the Philistines.

19. *Withdraw thine hand*] i.e. "Desist from what thou art about." Saul in his impatience to join the battle would not wait for the answer from God, which he had desired Ahijah to enquire for; just as later (v. 35) he would not wait to finish the altar which he had begun to build. Had he now waited he would doubtless have avoided the error into which he fell.

20. *assembled themselves*] See marg. Many Versions give the sense "shouted," which is far preferable, and only requires a different punctuation.

saying, Cursed be the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food. *And all *they* of the land came to a wood; and there was *honey* upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth *any* food this day. And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines? ¶ And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood. Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have transgressed: roll a great stone unto me this day. And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him that night, and slew *them* there. And Saul built an altar unto the LORD: the same was the first altar that he built unto the LORD. And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul

* Dent. 9. 28.
Matt. 3. 5.
Ex. 3. 8.
Num. 13. 27.
Matt. 3. 4.

Lev. 3. 17.
& 7. 26.
& 17. 10.
& 19. 26.
Deut. 12. 10,
23, 24.

* ch. 7. 17.

¹ Or, weary, Judg. 4. 21.

² Heb. in his hand.

³ Heb. that altar he began to build unto the LORD.

25. *all they of the land*] Lit., *all the land*, probably meaning all those named in vv. 21, 22, who now flocked to the wood as a rendezvous.

26. *the honey dropped*] Rather, "Behold a stream of honey." The same thing may be seen in Spain, where in woody and rocky ground copious streams of honey are often found.

27. *were enlightened*] i.e. he was refreshed, when he was faint.

28. *And the people were faint*] Read, "are faint," the words are part of the man's complaint.

29. *hath troubled*] The same word as was applied to Achan (Josh. vii. 25), and gave its name to the valley of Achor. This additional reference to Joshua is remarkable (cp. v. 24).

31. *Aijalon*] The modern Yalo. It lies upon the side of a hill to the south of a fine

valley which opens from between the two Bethhorons right down to the western plain of the Philistines, exactly on the route which the Philistines, when expelled from the high country about Michmash and Bethel, would take to regain their own country. Aijalon would be 15 or 20 miles from Michmash.

33. *sin against the LORD*] See marg. ref. *u*. But the prohibition was older than the Law of Moses (Gen. ix. 4). Cp. Acts xv. 20, 29.

35. *And Saul built, &c.*] i.e. of the great stone which they had rolled to kill the oxen and sheep upon, he began to build an altar to Jehovah (see marg.); but he did not finish it (cp. 1 Chr. xxvii. 24), in his haste to pursue the Philistines that night.

36. *Then said the priest, &c.*] Ahijah, with equal courage and faithfulness, worthy of his office as "the priest," when every

^v ch. 28. 6.

⁼ Josh. 7. 14.
ch. 10. 19.

⁼ 2 Sam. 12.
5.

^b Prov. 16.
33.

^c Acts 1. 24.
⁼ Josh. 7. 16.

ch. 10. 20.
⁼ Josh. 7. 19.
⁼ ver. 27.

⁼ Ruth 1. 17.
⁼ ver. 39.

^b 2 Sam. 14.
11.

1 Kin. 1. 52.
Luke 21. 18.

⁼ ch. 11. 11.

⁼ 2 Sam. 10.
6.

⁼ ch. 15. 3, 7.
⁼ ch. 31. 2.

1 Chr. 8. 33.

asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But ^vho answered him not that day. And Saul said, ⁼Draw ye near hither, all the ¹chief of the people: and know and see wherein this sin hath been this day. For, ⁼as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him. Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee. Therefore Saul said unto the LORD God of Israel, ^{2b}Give a perfect lot. ^cAnd Saul and Jonathan were taken: but the people ³escaped. And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. Then Saul said to Jonathan, ^dTell me what thou hast done. And Jonathan told him, and said, ^eI did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die. And Saul answered, ^fGod do so and more also: ^gfor thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: ^has the LORD liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place. ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of ⁱAmmon, and against Edom, and against the kings of ^kZobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*. And he ^lgathered an host, and smote the Amalekites, and delivered Israel out of the hands of ^mthem that spoiled them. ¶ Now ⁿthe sons of Saul were Jona-

¹ Heb. *corners*, Judg. 20. 2.
² Or, *Shew the innocent*.

³ Heb. *went forth*.

⁴ Or, *wrought mightily*.

one else yielded to Saul's humour, proposed that they should draw near to God to enquire of Him. (Cp. 1 K. xxv. 7.)

37. *asked counsel*] The technical phrase for enquiring of God by Urim and Thummim, and applied also to enquiry of other oracles.

39. Saul's rashness becomes more and more apparent. He now adds an additional oath, to bring down yet further guilt in "taking God's name in vain." The expressions in *vv.* 36, 40, indicate the fear in which the people stood of Saul. None dared resist his will.

41. *Give a perfect lot*] The phrase is obscure, but the meaning is probably as in the margin.

47. Cp. 2 Sam. viii. 15. The preceding narrative shows that before this time Saul had been king in name only, since his country was occupied by the Philistines, and he could only muster 600 men, and those but half armed and pent up in a narrow stronghold. Now, however, on the expulsion of the Philistines from his country, and the return of the Israelites from their vassalage and from their hiding places (*vv.* 21, 22),

Saul became king in deed as well as in name, and acted the part of a king through the rest of his reign in defending his people against their enemies round about. A comprehensive list of these enemies, including the Ammonite war which had already been described (ch. xi.), and the Amalekite war which follows in ch. xv., is given in *vv.* 47, 48. There is not the slightest indication from the words whether this "taking the kingdom" occurred soon or many years after Saul's anointing at Gilgal. Hence some would place the clause 47-52 immediately after ch. xi., or ch. xii., as a summary of Saul's reign. The details of the reign, viz. of the Philistine war in chs. xiii., xiv., of the Amalekite war in ch. xv., and the other events down to the end of ch. xxxi., preceded by the formulary, xiii. 1, would then follow according to the common method of Hebrew historical narrative.

Zobah] This was one of the petty Aramæan kingdoms flourishing at this time (Ps. lx. title). It seems to have been situated between Damascus and the Euphrates.

49. This enumeration of Saul's children and chief officers is according to the analogy

than, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the firstborn Merab, and the
 50 name of the younger Michal: and the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.
 51 "And Kish *was* the father of Saul; and Ner the father of Abner
 52 *was* the son of Abiel. And there *was* sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, *he* took him unto him.

CHAP. 15. SAMUEL also said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.
 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, *how* he laid *wait* for him in the way, when he
 3 came up from Egypt. Now go and smite Amalek, and *utterly* destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and
 4 ass. ¶ And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten
 5 thousand men of Judah. And Saul came to a city of Amalek, and *laid wait* in the valley. And Saul said unto *the* Kenites,
 "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for *ye* shewed kindness to all the children of Israel, when they came up out of Egypt. So the
 7 Kenites departed from among the Amalekites. *And* Saul smote the Amalekites from *Havilah until* thou comest to
 8 Shur, that *is* over against Egypt. And *he* took Agag the king of the Amalekites alive, and *utterly* destroyed all the

" ch. 9. 1.

" ch. 8. 11.

" ch. 9. 16.

" Ex. 17. 8,

14.

Num. 24. 20.

Deut. 25. 17,

18, 19.

" Josh. 6. 17.

" Num. 24.

21.

Judg. 1. 16.

" 4. 11.

" Gen. 18. 25.

Rev. 18. 4.

" Ex. 18. 10.

Num. 10. 29,

32.

" ch. 14. 48.

" Gen. 2. 11.

" 25. 18.

" Gen. 16. 7.

" See 1 Kin.

20. 34, 35.

" See ch. 30. 1.

" Heb. *Abiner*." Or, *fought*.

of the subsequent annals of David and Solomon's reign. But the one here called *Ishui*, is elsewhere (marg. reff.) called *Abinadab*; and a fourth son, *Esh-baal* or *Ish-bosheth*, is here omitted.

50. The only other *Ahimaaz* mentioned in Scripture was the son of Zadok the priest. The word *Ahi* (brother) is frequently found in composition in names in the High Priest's family, e.g. in Ahijah, Ahimelech. It is not improbable that Ahimaaz may have been of this family, as marriages between the royal and priestly houses were not unusual (2 K. xi. 2; 2 Chr. xxii. 11), and perhaps it may have been owing to such a connexion that Ahijah was brought into prominence by Saul. If there be any truth in the above supposition, it would be an indication that Saul was not married till after his election to the throne.

51. Read, *And Kish the father of Saul, and Ner the father of Abner, were the sons of Abiel*. Ner was Saul's uncle.

XV. 1. The absence of all chronology or note of time is remarkable.

2. Cp. marg. reff. It appears (xiv. 48) that this expedition against Amalek was not made without fresh provocation. Probably some incursion similar to that described in ch. xxx. was made by them upon the south country at a time when they thought the

Israelites were weakened by their contests with the Philistines.

3. *utterly destroy*] Rather, "*devote to destruction*" (Levit. xxvii. 28 note). When a city or people were thus made *cherem*, everything living was to be destroyed, and no part of the spoil fall to the conquerors (cp. v. 21). The valuables were put into the sacred treasury.

4. *Telaim*] Probably the same as *Telem* (Josh. xv. 24), one of the uttermost cities of Judah, towards the coast of Edom. The name means *lambs*, and was probably so called from the numerous flocks.

two hundred thousand, &c.] A wonderful contrast with the *six hundred men* who composed his whole army before (xiii. 15), and a proof how completely for a time the Philistines had been driven back. The separate mention of the men of Judah shows how little union there was between Judah and Ephraim even at this time; a circumstance which throws light upon the whole after history.

7. The district here described would stretch from Havilah on the extreme east to Shur, either near Suez, or further north on the coast road from Gaza to Egypt.

8. The saving Agag alive was in direct violation of the *devotion* to destruction.

- 9 people with the edge of the sword. But Saul and the people
 "spared Agag, and the best of the sheep, and of the oxen, and
 of the fatlings, and the lambs, and all *that was good*, and would
 not utterly destroy them: but every thing *that was vile* and
 refuse, that they destroyed utterly. ¶ Then came the word of
 the LORD unto Samuel, saying, "It repenteth me that I have
 set up Saul to be king: for he is ¹turned back from following
 me, ²and hath not performed my commandments. And it
 grieved Samuel; and he cried unto the LORD all night. And
 when Samuel rose early to meet Saul in the morning, it was
 told Samuel, saying, Saul came to Carmel, and, behold, he set
 him up a place, and is gone about, and passed on, and gone
 down to Gilgal. ¶ And Samuel came to Saul: and Saul said
 unto him, "Blessed be thou of the LORD: I have performed the
 commandment of the LORD. And Samuel said, What *meaneth*
 thou this bleating of the sheep in mine ears, and the lowing of
 the oxen which I hear? And Saul said, They have brought
 them from the Amalekites: 'for the people spared the best of
 the sheep and of the oxen, to sacrifice unto the LORD thy God;
 and the rest we have utterly destroyed. Then Samuel said unto
 Saul, Stay, and I will tell thee what the LORD hath said to me
 this night. And he said unto him, Say on. ¶ And Samuel said,
 "When thou *wast* little in thine own sight, *wast* thou not *made*
 the head of the tribes of Israel, and the LORD anointed thee
 king over Israel? And the LORD sent thee on a journey, and
 said, Go and utterly destroy the sinners the Amalekites, and
 fight against them until they be consumed. Wherefore then
 didst thou not obey the voice of the LORD, but didst fly upon
 the spoil, and didst evil in the sight of the LORD? ¶ And Saul
 said unto Samuel, Yea, "I have obeyed the voice of the LORD,
 and have gone the way which the LORD sent me, and have
 brought Agag the king of Amalek, and have utterly destroyed
 the Amalekites. "But the people took of the spoil, sheep and

¹ Or, of the second sort.

² Heb. they consume them.

9. *the fatlings*] The present Heb. text cannot be so rendered. It can only mean "the second best" (cp. marg.), i.e. sheep of the age to cut or shed the two teeth, sheep in their prime. But it is probable that the reading is corrupt, and that "fat or dainty bits" is the true reading.

11. *it grieved Samuel*] "Samuel was angry, or displeased," as Jonah was (Jon. iv. 1), and for a similar reason. Samuel was displeased that the king whom he had anointed should be set aside. It seemed a slur on his prophetic office.

he cried unto the LORD] With the wild scream or shriek of supplication. (See vii. 8, 9, xii. 18.) The phrase and the action mark Samuel's fervent, earnest character.

12. *a place*] Rather, "a monument." The Heb. word (*yad*) means a *hand*, but is used in the sense of *monument*, or *trophy*, in 2 Sam. xviii. 18, where we are told that the marble pillar which Absalom set up in his lifetime, was called *Yad Absalom*.

Carmel (see marg. ref.) would be on Saul's line of march on his return from the country

of the Amalekites, more especially if he came from the neighbourhood of Akaba.

13. Gilgal being within 15 miles of Ramah, Samuel might easily have come from Ramah that morning. Self-will and rashness had hitherto been Saul's chief faults. He now seems to add falsehood and hypocrisy.

15. There is something thoroughly mean in his attempt to shift the responsibility of what was done from his own kingly shoulders to those of the people. Every word uttered by Saul seems to indicate the breaking down of his moral character.

16. Samuel now acquiesces in the wisdom and justice of the sentence which (v. 11) he had so strenuously resisted at first. What before was known only to the Searcher of hearts, had now been displayed to Samuel by Saul himself.

18. *the sinners*] As though God would justify His commission to destroy them. (Cp. Gen. xiii. 13.)

21. *the LORD thy God*] There is an implied censure of Samuel in this phrase.

- oxen, the chief of the things which should have been utterly
 22 destroyed, to sacrifice unto the LORD thy God in Gilgal. ¶ And
 Samuel said, ^aHath the LORD as great delight in burnt offerings
 and sacrifices, as in obeying the voice of the LORD? Behold,
 "to obey is better than sacrifice, and to hearken than the fat of
 23 rams. For rebellion is as the sin of ^bwitchcraft, and stubbornness
 is as iniquity and idolatry. Because thou hast rejected the
 word of the LORD, ^che hath also rejected thee from being king.
 24 ¶ And Saul said unto Samuel, I have sinned: for I have trans-
 gressed the commandment of the LORD, and thy words: because
 25 I ^dfeared the people, and obeyed their voice. Now therefore, I
 pray thee, pardon my sin, and turn again with me, that I may
 26 worship the LORD. And Samuel said unto Saul, I will not
 return with thee: ^efor thou hast rejected the word of the LORD,
 and the LORD hath rejected thee from being king over Israel.
 27 And as Samuel turned about to go away, ^fhe laid hold upon the
 28 skirt of his mantle, and it rent. And Samuel said unto him,
 "The LORD hath rent the kingdom of Israel from thee this day,
 and hath given it to a neighbour of thine, ^gthat is better than
 29 thou. And also the ^hstrength of Israel will not lie nor repent:
 30 for he is not a man, that he should repent. Then he said, I
 have sinned: ⁱyet honour me now, I pray thee, before the elders
 of my people, and before Israel, and turn again with me, that I
 31 may worship the LORD thy God. So Samuel turned again
 32 after Saul; and Saul worshipped the LORD. ¶ Then said
 Samuel, Bring ye hither to me Agag the king of the Amalek-
 ites. And Agag came unto him delicately. And Agag said,
 33 Surely the bitterness of death is passed. And Samuel said, ^kAs
 thy sword hath made women childless, so shall thy mother be
 childless among women. And Samuel hewed Agag in pieces

^a Ps. 50. 8, 9.
 Prov. 21. 3.
 Isai. 1. 11.
 Jer. 7. 22.
 Mic. 6. 6.
 Heb. 10. 6.
^a Eccl. 5. 1.
 Hos. 6. 6.
 Matt. 5. 21.
^b 9. 13.
^b ch. 13. 14.
^c See 2 Sam.
 12. 13.
^d Ex. 23. 2.
 Prov. 20. 25.
 Isai. 61. 12.
^e See ch. 2.
 30.
^f See 1 Kin.
 11. 30.
^g ch. 23. 17.
 1 Kin. 11. 31.
^h Num. 23. 19.
 Ezek. 24. 14.
 2 Tim. 2. 13.
 Tit. 1. 2.
ⁱ John 5. 44.
 & 12. 43.
^k Ex. 17. 11.
 Num. 14. 45.
 See Judg. 1.
 7.

¹ Heb. *divination*, Deut. 18. 10.

² Or, *Eternity*, or, *Victory*.

Saul says that Samuel blames him for what was done in honour of Samuel's God; as if he had more zeal for the glory of God than was felt by Samuel.

22. *Hath the Lord, &c.*] A grand example of the moral and spiritual teaching of the Prophets (see marg. ref.). The tension of Samuel's spirit, as he is about to pronounce the sentence of rejection, produces a lyrical turn of thought and language.

23. The meaning is "Rebellion is as bad as the sin of divination, and stubbornness is as bad as worshipping false gods (*iniquity*), and teraphim (*idolatry*)."

24. *I have sinned*] Cp. rr. 25, 30. How was it that these repeated confessions were unavailing to obtain forgiveness, when David's was? (See marg. ref.) Because Saul only shrank from the *punishment* of his sin. David shrank in abhorrence from the sin itself (Ps. li. 4).

29. *the strength of Israel*] A phrase which occurs only here. The word means, *perpetuity, truth, glory, victory, and trust, or confidence*.

30. The pertinacity with which Saul clings to Samuel for support is a striking testimony to Samuel's integrity. With all

his worldly-mindedness Saul could perceive and appreciate the purity of Samuel's character as a man of God.

the LORD thy God] As above, v. 15.

32. *delicately*] This phrase is very obscure. The meaning of the word so rendered is *dainties, delights* (Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5), which hardly gives a tolerable sense here. Some understand it "fawningly, flatteringly," with a view of appeasing Samuel. [Others alter the reading, and translate "in bonds."]

Surely the bitterness, &c.] Agag hopes that his life will be spared, and so expresses his confident belief that the bitterness of death is over.

33. *hewed in pieces*] Only found in this passage. Samuel thus executed the *cherem* (v. 3) which Saul had violated, and so both saved the nation from the guilt of a broken oath, and gave a final example to Saul, but apparently in vain, of uncompromising obedience to the commandments of God. There is something awful in the majesty of the Prophet rising above and eclipsing that of the king (cp. 1 K. xxi. 20; Jer. xxxviii. 14 seq.; Dan. ii. 46, iv. 27).

¹ ch. 11. 4.
² See
 ch. 19. 24.
³ ver. 11.
 ch. 16. 1.
⁴ ver. 11.
⁵ ch. 15. 35.
⁶ ch. 15. 23.
⁷ ch. 9. 16.
⁸ 2 Kin. 9. 1.
⁹ Ps. 78. 70.
¹⁰ & 89. 19.
 Acts 13. 22.

¹¹ ch. 9. 12.
 & 20. 20.
¹² Ex. 4. 15.
¹³ ch. 9. 16.

¹⁴ ch. 21. 1.
¹⁵ 1 Kin. 2. 13.
¹⁶ 2 Kin. 9. 22.
¹⁷ Ex. 10. 10.

¹⁸ ch. 17. 13.
 1 Chr. 27. 18.
¹⁹ 1 Kin. 12.
 26.
²⁰ Ps. 147. 10.
 11.
 Luke 16. 15.
²¹ Isai. 55. 8.
²² 2 Cor. 10. 7.
²³ 1 Kin. 8.
 39.
 Ps. 7. 9.
 Jer. 11. 20.
 Acts 1. 24.
²⁴ ch. 17. 13.
²⁵ ch. 17. 13.
²⁶ ch. 17. 12.

²⁷ 2 Sam. 7. 8.
 Ps. 78. 70.
²⁸ ch. 17. 42.
 Cant. 5. 10.
²⁹ So ch. 9.
 17.
³⁰ ch. 10. 1.
 Ps. 89. 20.
³¹ See Num.
 27. 18.

34 before the LORD in Gilgal. Then Samuel went to Ramah; and
 35 Saul went up to his house to Gibeah of Saul. And Samuel
 came no more to see Saul until the day of his death: neverthe-
 less Samuel mourned for Saul: and the LORD repented that
 he had made Saul king over Israel.

CHAP. 16. AND the LORD said unto Samuel, "How long wilt thou
 mourn for Saul, seeing I have rejected him from reigning over
 Israel? fill thine horn with oil, and go, I will send thee to
 Jesse the Beth-lehemite: for I have provided me a king among
 2 his sons. And Samuel said, How can I go? if Saul hear it, he
 will kill me. And the LORD said, Take an heifer with thee,
 3 and say, I am come to sacrifice to the LORD. And call Jesse to
 the sacrifice, and I will shew thee what thou shalt do: and
 4 thou shalt anoint unto me him whom I name unto thee. ¶ And
 Samuel did that which the LORD spake, and came to Beth-
 lehem. And the elders of the town trembled at his coming,
 5 and said, Comest thou peaceably? And he said, Peaceably: I
 am come to sacrifice unto the LORD: sanctify yourselves, and
 come with me to the sacrifice. And he sanctified Jesse and his
 6 sons, and called them to the sacrifice. ¶ And it came to pass,
 when they were come, that he looked on Eliab, and said,
 7 Surely the LORD's anointed is before him. But the LORD said
 unto Samuel, Look not on his countenance, or on the height of
 his stature; because I have refused him; for the LORD seeth not
 as man seeth; for man looketh on the outward appearance.
 8 but the LORD looketh on the heart. Then Jesse called Abinadab,
 and made him pass before Samuel. And he said, Neither hath the
 9 LORD chosen this. Then Jesse made Shammah to pass by. And
 10 he said, Neither hath the LORD chosen this. Again, Jesse made
 seven of his sons to pass before Samuel. And Samuel said unto
 11 Jesse, The LORD hath not chosen these. ¶ And Samuel said
 unto Jesse, Are here all thy children? And he said, There
 remaineth yet the youngest, and, behold, he keepeth the sheep.
 And Samuel said unto Jesse, Send and fetch him: for we will
 12 not sit down till he come hither. And he sent, and brought him
 in. Now he was ruddy, and withal of a beautiful countenance,
 and goodly to look to. And the LORD said, Arise, anoint him:
 13 for this is he. Then Samuel took the horn of oil, and anointed
 him in the midst of his brethren: and the Spirit of the LORD

¹ Heb. in thine hand.
² Heb. meeting.

³ Heb. eyes.
⁴ Shimeah, 2 Sam. 13. 3.
 Shamma, 1 Chr. 2. 13.

⁵ Heb. round.
⁶ Heb. fair of eyes.

35. Samuel came no more, &c.] In the sense of visiting or conversing on public affairs.

XVI. 2. It was the purpose of God that David should be anointed at this time as Saul's successor, and as the ancestor and the type of His Christ. It was not the purpose of God that Samuel should stir up a civil war, by setting up David as Saul's rival. *Secrecy*, therefore, was a necessary part of the transaction. But *secrecy* and *concealment* are not the same as *duplicity* and *falsehood*. Concealment of a good purpose, for a good purpose, is clearly justifiable. There is therefore nothing in the least inconsistent with truth in the occur-

rence here related. Cp. Exod. vii. 16, viii. 1, ix. 13.

4. trembled] There was evidently something unusual in Samuel's coming to Beth-lehem; and the elders, knowing that Samuel was no longer at friendship with Saul, foreboded some evil.

10. seven] i.e. including the three who had already passed (cp. Judg. xiv. 17 note). It appears that Jesse had eight sons; but in 1 Chr. ii. 13-15, only seven are ascribed to him.

11. we will not sit down, &c.] Lit., we will not turn round to sit at the table.

13. the Spirit...came upon David] The exact phrase used of the Judges and Saul.

came upon David from that day forward. So Samuel rose up, 14 and went to Ramah. ¶^b But the Spirit of the LORD departed from Saul, and 'an evil spirit from the LORD ¹troubled him. 15 And Saul's servants said unto him, Behold now, an evil spirit 16 from God troubleth thee. Let our lord now command thy servants, *which are* ^dbefore thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall ^eplay with his hand, 17 and thou shalt be well. And Saul said unto his servants, Pro- 18 vide me now a man that can play well, and bring *him* to me. Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and ^fa mighty valiant man, and a man of war, and prudent in ^gmatters, 19 and a comely person, and ^hthe LORD *is* with him. Wherefore Saul sent messengers unto Jesse, and said, Send me David thy 20 son, ⁱwhich *is* with the sheep. And Jesse ^jtook an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David 21 his son unto Saul. And David came to Saul, and ^kstood before him: and he loved him greatly; and he became his armour- 22 bearer. And Saul sent to Jesse, saying, Let David, I pray thee, 23 stand before me; for he hath found favour in my sight. And it came to pass, when ^lthe *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAP. 17. NOW the Philistines ^agathered together their armies to battle, and were gathered together at ^bShochoh, *which belongeth* to Judah, and pitched between Shochoh and Azekah, in ^cEphes- 2 dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and ^dset the battle in

^b ch. 11. 6.
^c 18. 12.
 Judg. 16. 20.
 Ps. 51. 11.
^e Judg. 9. 23.
 ch. 19. 9.
^f Gen. 41. 16.

^g ver. 21.
 2 Kin. 3. 15.

^f ch. 17. 32,
 34, 35, 36.
^g ch. 3. 19.
 & 18. 12, 14.
^h ver. 11.
 ch. 17. 15.
ⁱ See ch. 10. 27.
 Gen. 43. 11.
^k Gen. 31. 46.
 1 Kin. 10. 8.
 Prov. 22. 29.

^l ver. 14, 16.

^a ch. 13. 5.

^b Josh. 15. 35.
 2 Chr. 28. 18.

¹ Or, *terrified*.
² Or, *speech*.

³ Or, *The coast of Dam-*
mim, called Pas-dam-

min, 1 Chr. 11. 13.
⁴ Heb. *ranged the battle*.

See x. 6; Judg. iii. 10, vi. 34, xi. 29, xiv. 19, xv. 14; and notes.

15. The "evil" or *melancholy* spirit here spoken of was "the Spirit of God," or "of Jehovah," as being God's messenger and minister, sent by Him to execute His righteous purpose upon Saul (see 1 K. xxii. 19-22 note).

16. The medicinal effects of music on the mind and body, especially as appeasing anger, and soothing and pacifying a troubled spirit, are well known. It is deeply interesting to have the youthful David thus brought before us, as using music for its highest purpose, that of turning the soul to the harmony of peace and love. We may infer that some of his Psalms, such *e.g.* as Ps. xxiii., were already composed.

18. *a mighty valiant man, &c.* David's reputation for courage, skill, discretion, and manly beauty, was already great. Since "the Spirit of the Lord came upon him," his natural qualities and powers had been greatly enhanced. His feat of killing the lion and the bear (see marg. ref.) had been performed, like Samson's feats of strength (Judg. xiv. 6, 19, xv. 14), under the same supernatural influence, and was probably more or less known.

21. The difficulty of reconciling this verse with xvii. 55-58, is met thus: The words here are the ultimate sequence of David's first visit to Saul, and of his skill in music, and are therefore placed here; but they did not really come to pass till after David's victory over Goliath (see xviii. 2). It is quite conceivable that if David had only played once or twice to Saul, and then returned to his father's house for some months, Saul might not recognise him.

XVII. 1. The narrative reverts to the Philistine wars (xiv. 52); the other introductory details concerning Saul's rejection, and David's introduction upon the stage of the history, having been disposed of in the intermediate chapters.

Shochoh which belongeth to Judah] See marg. ref. which places Shochoh and Azekah in the *Shephelah* or maritime plain, and 2 Chr. xxviii. 18, *Shochoh* now *Shuweikeh*, "nine miles from Eleutheropolis," Jerome.

Ephes-dammim] Called *Happas-dammim* (Pas-dammim, 1 Chr. xi. 13), *the end of bloodshed*, now *Daman*, about 4 miles N.E. of Shuweikeh.

2. *the valley of Elah*] *i.e.* of the terebinth,

- 3 array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them. ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that I may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed and greatly afraid.
- ¶ Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab, the firstborn, and next unto him Abinadab, and the
- ^c 2 Sam. 21. 19.
^a Josh. 13. 3.
- ^c 2 Sam. 21. 19.
- ^f ch. 8. 17.
- ^c ch. 11. 1.
^a ver. 26.
² Sam. 21. 21.
¹ ver. 58.
Ruth 4. 22.
ch. 10. 1, 18.
⁴ Gen. 35. 10.
⁴ ch. 16. 10, 11.
See
1 Chr. 2. 13, 14, 15.
^m ch. 16. 6.
1 Chr. 2. 13.

¹ Heb. clothed.² Or, gorget.

now called Wady es Sunt, from the acacias which are scattered in it.

3. [In the middle of the broad open valley (v. 2) is a deep trench (v. 3) with vertical sides, a valley within a valley: the sides and bed of the trench are strewn with water-worn pebbles. (Conder.)]

4. a champion] Lit., "a man between the two camps;" i.e. one who did not fight in the ranks like an ordinary soldier, but came forth into the space between the hostile camps to challenge the mightiest man of his enemies to come and fight him.

[Goliath of Gath] One of the places mentioned in Josh. xi. 22 as still retaining a remnant of the sons of Anak; Gaza and Ashdod being the others. The race of giants (*ryphaim*) is mentioned again in the account of David's Philistine wars (2 Sam. xxi. 15-22; 1 Chr. xx. 4-8). It appears from these passages that Goliath had a brother Lahmi. Four are named as being "born to the giant in Gath." See Deut. ii. 10, 11, 20, 21, iii. 11-13.

six cubits, &c.] If the cubit, the length from the elbow to the tip of the middle finger, be about 1½ feet; and the span, the distance from the thumb to the middle or little finger, when stretched apart to the full length, be half a cubit, six cubits and a span would equal about nine feet nine

inches. The bed of Og king of Bashan was nine cubits long (Deut. iii. 11).

5. coat of mail] Or "breastplate of scales." A kind of metal shirt, protecting the back as well as the breast, and made of scales like those of a fish; as was the corselet of Rameses III., now in the British Museum. The terms, helmet, coat, and clothed (armed A. V.) are the same as those used in Isai. lix. 17.

five thousand shekels] Probably about 157 pounds avoirdupois (see Ex. xxxviii. 12 note). It is very probable that Goliath's brazen coat may have been long preserved as a trophy, as we know his sword was, and so the weight of it ascertained.

6. a target, &c.] Rather, "a javelin," as in v. 45, and placed between the shoulders, as the quiver was.

7. spear's-head] Lit., "the flame of his spear," the metal part which flashed like a flame.

six hundred shekels] i.e. between seven-teen and eighteen pounds avoirdupois.

12. This and the following vv. down to the end of v. 31 are omitted in the Vatican copy of the LXX., as are vv. 55-58. The object of the omission was doubtless to avoid the apparent inconsistency with regard to Saul's acquaintance with David (see xvi. 21 note).

- 14 third Shammah. And David *was* the youngest: and the three
 15 eldest followed Saul. But David went and returned from Saul
 16 ^ato feed his father's sheep at Beth-lehem. And the Philistine ^{* ch. 16. 19.}
 drew near morning and evening, and presented himself forty days.
 17 ¶ And Jesse said unto David his son, Take now for thy brethren
 an ephah of this parched *corn*, and these ten loaves, and run to
 18 the camp to thy brethren; and carry these ten ¹cheeses unto the
²captain of *their* thousand, and ³look how thy brethren fare, and ⁴Gen. 37. 14.
 19 take their pledge. ¶ Now Saul, and they, and all the men of
 Israel, *were* in the valley of Elah, fighting with the Philistines.
 20 And David rose up early in the morning, and left the sheep with
 a keeper, and took, and went, as Jesse had commanded him; and
 he came to the ⁵trench, as the host was going forth to the ⁶fight,
 21 and shouted for the battle. For Israel and the Philistines had
 22 put the battle in array, army against army. And David left
⁷his carriage in the hand of the keeper of the carriage, and ran
 23 into the army, and came and ⁸saluted his brethren. And as
 he talked with them, behold, there came up the champion, the
 Philistine of Gath, Goliath by name, out of the armies of the
 Philistines, and spake ⁹according to the same words: and David ¹⁰ver. 8.
 24 heard *them*. And all the men of Israel, when they saw the man,
 25 fled ¹¹from him, and were sore afraid. ¶ And the men of Israel
 said, Have ye seen this man that is come up? surely to defy
 Israel is he come up: and it shall be, *that* the man who killeth
 him, the king will enrich him with great riches, and ¹²will give ¹³Josh. 15.
 him his daughter, and make his father's house free in Israel. ¹⁴
 26 And David spake to the men that stood by him, saying, What
 shall be done to the man that killeth this Philistine, and taketh
 away ¹⁵the reproach from Israel? for who *is* this ¹⁶uncircumcised
 Philistine, that he should ¹⁷defy the armies of ¹⁸the living God? ¹⁹ch. 11. 2.
 27 And the people answered him after this manner, saying, ²⁰ch. 14. 6.
 "So ²¹ver. 10.
 28 shall it be done to the man that killeth him. ¶ And Eliab his
 eldest brother heard when he spake unto the men; and Eliab's
²²anger was kindled against David, and he said, Why camest
 thou down hither? and with whom hast thou left those few
 sheep in the wilderness? I know thy pride, and the naughtiness ²³ver. 25.
²⁴Gen. 37. 4,
²⁵8, 11.
²⁶Matt. 10. 36.

¹ Heb. *cheeses of milk*.² ch. 26. 5.³ Heb. *captain of a thousand*.⁴ Or, *battle array*, or, *place of fight*.⁵ *him*.⁶ Heb. *asked his brethren of peace*, as Judg. 18. 15.⁷ Or, *place of the carriage*.⁸ Heb. *the vessels from upon*⁹ Heb. *from his face*.

15. *David went, &c.*] "Was gone," referring to xvi. 19, 20. Had he been Saul's armour-bearer at this time it is highly improbable that he would have left him to feed sheep.

18. *take their pledge*] i.e. bring back what they have to say in return.

20. *the trench*] Rather, "the waggons," which were all put together in the camp so as to form a kind of bulwark or fortification (see xxvi. 5, 7). Here David left his "carriage" (v. 22), i.e. the things which he had carried, "his things" as we should say, or *baggage* (translated *stuff* in x. 22, xxv. 13, xxx. 24). There seems to have been an officer ("the keeper," v. 22) in the Hebrew army whose charge it was to guard the baggage.

25. *free in Israel*] In all the other passages (fifteen) where this word occurs, it means *free*, as opposed to being a *slave* (Deut. xv. 12, 13, 18, &c.) Here it may imply a freedom from all such services and burdens as are spoken of in viii. 11-17.

26. *the living God*] This fine expression occurs first in Deuteronomy (marg. ref.), and next in Josh. iii. 10, and 2 K. xix. 4. We find it twice in the Psalms of David (Ps. xlii. 2, lxxiv. 2), four times in the Prophets, and frequently in the New Testament. It is generally in contrast to false gods (1 Thess. i. 9, &c.).

28. *Why camest thou down?*] From the heights of Bethlehem to the valley of Elah. *thy pride, and the naughtiness of thine heart*] See the similar expression, Jer. xlix.

- of thine heart; for thou art come down that thou mightest see the
 29 battle. And David said, What have I now done? ²Is there not a
 30 cause? And he turned from him toward another, and ^aspake after
 the same ^bmanner: and the people answered him again after the
 31 former manner. ¶ And when the words were heard which David
 32 spake, they rehearsed *them* before Saul: and he ^csent for him. And
 David said to Saul, ^dLet no man's heart fail because of him:
 33 ^ethy servant will go and fight with this Philistine. And Saul
 said to David, ^fThou art not able to go against this Philistine to
 fight with him: for thou art but a youth, and he a man of war
 34 from his youth. And David said unto Saul, Thy servant kept
 his father's sheep, and there came a lion, and a bear, and took a
 35 ^glamb out of the flock: and I went out after him, and smote him,
 and delivered *it* out of his mouth: and when he arose against
 me, I caught *him* by his beard, and smote him, and slew him.
 36 Thy servant slew both the lion and the bear: and this uncircumcised
 Philistine shall be as one of them, seeing he hath
 37 defied the armies of the living God. David said moreover,
^hThe LORD that delivered me out of the paw of the lion, and out
 of the paw of the bear, he will deliver me out of the hand of
 this Philistine. And Saul said unto David, Go, and ⁱthe LORD
 38 be with thee. ¶ And Saul ^jarmed David with his armour,
 and he put an helmet of brass upon his head; also he armed
 39 him with a coat of mail. And David girded his sword upon his
 armour, and he assayed to go; for he had not proved *it*. And
 David said unto Saul, I cannot go with these; for I have not
 40 proved *them*. And David put them off him. And he took his staff
 in his hand, and chose him five smooth stones out of the ^kbrook,
 and put them in a shepherd's ^lbag which he had, even in a scrip;
 and his sling *was* in his hand: and he drew near to the Philistine.
 41 And the Philistine came on and drew near unto David; and the
 42 man that bare the shield *went* before him. ¶ And when the
 Philistine looked about, and saw David, he ^mdisdained him: for
 43 he *was* but a youth, and ⁿruddy, and of a fair countenance. And
 the Philistine said unto David, ^oAm I a dog, that thou comest
 to me with staves? And the Philistine cursed David by his
 44 gods. And the Philistine ^psaid to David, Come to me, and I will
 give thy flesh unto the fowls of the air, and to the beasts of the
 45 field. Then said David to the Philistine, Thou comest to me
 with a sword, and with a spear, and with a shield: ^qbut I come
 to thee in the name of the LORD of hosts, the God of the armies
 46 of Israel, whom thou hast ^rdefied. This day will the LORD
^sdeliver thee into mine hand; and I will smite thee, and take
 thine head from thee; and I will give ^tthe carcasses of the host
- ¹ Ps. 18. 16.
² 17. & 3. 27.
³ 2 Cor. 1. 10.
⁴ 3 Tim. 4. 17.
⁵ 18.
⁶ 1 Ch. 20. 13.
⁷ 1 Chr. 22. 11.
⁸ 16.
⁹ Ps. 123. 3.
¹⁰ 1 Cor. 1. 27.
¹¹ 28.
¹² ch. 16. 12.
¹³ ch. 24. 14.
¹⁴ 2 Sam. 3. 8.
¹⁵ 2 Kin. 8. 13.
¹⁶ 1 Kin. 20.
¹⁷ 10. 11.
¹⁸ 2 Sam. 22.
¹⁹ 33. 35.
²⁰ Ps. 124. 8.
²¹ 2 Cor. 10. 4.
²² Heb. 11. 33.
²³ 34.
²⁴ ver. 10.
²⁵ Deut. 23.
²⁶ 20.
²⁷ Heb. word.
²⁸ Heb. took him.
²⁹ Or, kid.
³⁰ Heb. clothed David with
 his clothes.
³¹ Or, valley.
³² Heb. vessel.
³³ Heb. shut thee up.

16. Cp. the envy of Jacob's sons toward Joseph, and of the slanders heaped upon the Son of David in the days of His flesh.

29. *Is there not a cause?* i.e. is not Saul's promise, and the insolence of Goliath, a sufficient cause for what I am about to do?

34. The narrative does not make it certain whether the lion and the bear came on one and the same, or on two different occasions. If it was on one occasion, the pro-

bability would be that the bear, having seized a lamb and carrying it off, a lion appeared to dispute the prize with the bear, or with David after he had taken it from the bear, and that David slew first one and then the other.

35. *his beard*] Put here for *his throat*, or under jaw; neither lion nor bear has a beard properly speaking.

45. *a shield*] "A javelin," see v. 6 note.

of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; ^othat all the earth may know that there ¹is a God in Israel. And all this assembly shall know that the LORD ¹saveth not with sword and spear: for ¹the battle ¹is the LORD's, ¹and he will give you into our hands. ¶ And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet ^othe Philistine. And David put his hand in his bag, and took thence a stone, and slang ¹it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So ¹David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and ¹slew him; but ¹there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. ¶ And when the Philistines saw ¹their champion was dead, ¹they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, ¹even unto Gath, and unto Ekron. And the children of Israel returned from chasing after the Philistines, and they spoiled ¹their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, ¹whose son ¹is this youth? And Abner said, ¹As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the strip-¹ling ¹is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul ¹with the head of the Philistine in his hand. And Saul said to him, Whose son ¹art thou, ¹thou young man? And David answered, ¹I am the son of thy servant Jesse the Beth-lehemite.

CHAP. 18. AND it came to pass, when he had made an end of speaking unto Saul, that ¹the soul of Jonathan was knit with the ¹soul of David, ¹and Jonathan loved him as his own soul. And Saul took him that day, ¹and would let him go no more home to ¹his father's house. Then Jonathan and David made a covenant, ¹because he loved him as his own soul. And Jonathan stripped himself of the robe that ¹was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his ¹girdle. ¶ And David went out whithersoever Saul sent him, and

^o Josh. 4. 24.
¹ Kin. 8. 43.
¹ Isa. 52. 10.
¹ Hos. 1. 7.
¹ Zech. 4. 6.
¹ 2 Chr. 20. 15.

¹ ch. 21. 9.
 See Judg. 3. 31.
 & 15. 15.
 2 Sam. 23. 21.

¹ Heb. 11.34.

¹ Josh. 15. 30.

¹ See ch. 16. 21, 22.

¹ ver. 54.

¹ ver. 12.

¹ Gen. 44.30.
¹ ch. 10. 2.
 & 20. 17.
 2 Sam. 1. 26.
 Deut. 13. 6.
 & ch. 17. 15.

47. the LORD saveth not with sword, &c.] Observe the consistent teaching of such passages as xiv. 6; Ex. xiv. 13-18; Judg. vii. 2, 4, 7; Ps. xlv. 6, &c., and their practical use to the Church as lessons of trust in God, and distrust of ourselves. [champion] Quite a different word from that so rendered in *vv.* 4 and 23; better "warrior."

52. the men of Israel and Judah] See xv. 4 note.

Shaaraim] A town of Judah in the *Shephelah* (see marg. ref.), at this time probably in the possession of the Philistines.

54. Jerusalem] See Judg. i. 8 note. *his tent*] Perhaps the *Tabernacle*. David

had neither tent nor house of his own. It would be quite in accordance with David's piety that he should immediately dedicate to God the arms taken from the Philistine, in acknowledgment that the victory was not his own but the Lord's (cp. xxi. 9). *His Tabernacle*, meaning the Tabernacle which he had pitched (2 Sam. vi. 17; cp. Acts xv. 16).

55. whose son, &c.] See marg. ref. note. XVIII. 1. *was knit with the soul of David*] The same forcible phrase occurs of Jacob's love for Benjamin (marg. ref.). Jonathan's truly heroic character is shown in this generous love of David, and admiration of his great deed.

- ¹behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. ¶ And it came to pass as they came, when David was returned from the slaughter of the ²Philistine, that ⁴the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with ⁷instruments of musick. And the women answered one another, as they played, and said,
- ¹Saul hath slain his thousands,
And David his ten thousands.
- 8 And Saul was very wroth, and the saying ⁴displeased him: and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but ⁴the kingdom. And Saul eyed David from that day and forward. ¶ And it came to pass on the morrow, that ¹the evil spirit from God came upon Saul, ²and he prophesied in the midst of the house: and David played with his hand, as at other times: ¹and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.
- 12 ¶ And Saul was ¹afraid of David, because ²the LORD was with him, and was ²departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and ²he went out and came in before the people. And David ¹behaved himself wisely in all his ways; and ²the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But ⁴all Israel and Judah loved David, because he went out and came in before them. ¶ And Saul said to David, Behold, my elder daughter Merab, ¹her will I give thee to wife: only be thou ⁶valiant for me, and fight ⁴the LORD's battles. For Saul said, ²Let not mine hand be upon him, but let the hand of the Philistines be upon him. And David said unto Saul, ²Who am I? and what ¹is my life, or my father's family in Israel, that I should be son in law to the king? But it came to pass at the time when Merab Saul's

¹ Or, prospered, ver. 14, 15, 30.

² Or, Philistines.

³ Heb. three-stringed instruments.

⁴ Heb. was evil in his eyes.

⁵ Or, prospered, ver. 5.

⁶ Heb. a son of valour.

6. the Philistine] Rather as in the margin. The allusion is not to Goliath, but to one of the expeditions referred to in *r. 5.*

singing and dancing] Women used to dance to the sound of the timbrel, and to sing as they danced and played.

instruments of music] The word means, an instrument like the triangle, or with three cords.

7. as they played] Or danced with vocal and instrumental music (see Judg. xvi. 25 note).

8. what can he have, &c.] Rather, "There is only the kingdom left for him." Cp. for the same sentiment, 1 K. ii. 22 "A kingdom (says Camden) brooketh no companion, and majesty more heavily taketh injuries to heart."

10. he prophesied] This, as the effect of the evil spirit coming upon him, is singular as regards Saul, but is borne out by what

we read in 1 K. xxii. 22. (Cp. Acts xvi. 16-18, xix. 15; 1 Joh. iv. 1-3). It is impossible to give the sense of *prophesying* to the word *prophesied*, as though a merely natural state of phrenzy were intended. The *prophesying* here was as directly the effect of the coming of the evil spirit upon Saul, as the *prophesying* in x. 10 was the effect of the Spirit of God coming upon him. At the same time it is quite true that *madness* and *prophesying* were considered as near akin (see Jer. xxix. 26; 2 K. ix. 11).

17. Saul had not hitherto fulfilled the promise of which David had heard (margin. ref.); nor was it unnatural that Saul should delay to do so, till the shepherd's boy had risen to a higher rank.

18. what is my life] i.e. condition, or means of living (Prov. xxvii. 27 margin.).

19. Adriel the Meholathite] The five sons of this marriage perished by the hands of

daughter should have been given to David, that she was given
 20 unto 'Adriel the 'Meholathite to wife. ¶^b And Michal Saul's
 daughter loved David: and they told Saul, and the thing
 21 'pleased him. And Saul said, I will give him her, that she may
 be 'a snare to him, and that 'the hand of the Philistines may be
 against him. Wherefore Saul said to David, Thou shalt 'this
 22 day be my son in law in *the one of the twain*. ¶ And Saul com-
 manded his servants, *saying*, Commune with David secretly, and
 say, Behold, the king hath delight in thee, and all his servants
 23 love thee: now therefore be the king's son in law. And Saul's
 servants spake those words in the ears of David. And David
 said, Seemeth it to you a light *thing* to be a king's son in law,
 24 seeing that I *am* a poor man, and lightly esteemed? And the
 servants of Saul told him, *saying*, 'On this manner spake David.
 25 And Saul said, Thus shall ye say to David, The king desireth
 not any 'dowry, but an hundred foreskins of the Philistines, to
 be 'avenged of the king's enemies. But Saul 'thought to make
 26 David fall by the hand of the Philistines. And when his ser-
 vants told David these words, it pleased David well to be the
 27 king's son in law: and 'the days were not 'expired. Where-
 fore David arose and went, he and 'his men, and slew of the
 Philistines two hundred men; and 'David brought their fore-
 skins, and they gave them in full tale to the king, that he might
 be the king's son in law. And Saul gave him Michal his
 28 daughter to wife. ¶ And Saul saw and knew that the LORD
 was with David, and that Michal Saul's daughter loved him.
 29 And Saul was yet the more afraid of David; and Saul became
 30 David's enemy continually. Then the princes of the Philistines
 'went forth: and it came to pass, after they went forth, *that*
 David 'behaved himself more wisely than all the servants of
 Saul; so that his name was much 'set by.

CHAP. 19. AND Saul spake to Jonathan his son, and to all his
 2 servants, that they should kill David. But Jonathan Saul's son
 'delighted much in David: and Jonathan told David, *saying*,
 Saul my father seeketh to kill thee: now therefore, I pray thee,
 take heed to thyself until the morning, and abide in a secret
 3 *place*, and hide thyself: and I will go out and stand beside my
 father in the field where thou *art*, and I will commune with my
 4 father of thee; and what I see, that I will tell thee. ¶ And
 Jonathan 'spake good of David unto Saul his father, and said
 unto him, Let not the king 'sin against his servant, against
 David; because he hath not sinned against thee, and because

¹ Heb. *was right in his eyes*.

² Heb. *According to these words*.

³ Heb. *fulfilled*.

⁴ Heb. *precious*, ch. 26. 21.

² Kin. 1. 13. Ps. 116. 15.

^a 2 Sam. 21.

^b Ex. 22. 17.

^c Judg. 7. 22.

^d ver. 23.

^e Ex. 10. 7.

^f ver. 17.

^g See ver. 23.

^f Gen. 34. 12.

^h Ex. 22. 17.

ⁱ ch. 14. 24.

^j ver. 17.

^k See ver. 21.

^l ver. 13.

^m 2 Sam. 3.

ⁿ 14.

^o 2 Sam. 11.

^p 1.

^q ver. 5.

^r ch. 18. 1.

^s Prov. 31.

^t 8, 9.

^u Gen. 42. 22.

^v Ps. 35. 12.

^w Prov. 17. 13.

^x Jer. 18. 20.

the Gibeonites (marg. ref.), where we learn further that the name of Adriel's father, or ancestor, was Barzillai. His birth-place was Meholah, probably the same as Abel-Meholah. (See 1 K. xix. 16 note).

20. *the thing pleased him*] It partly relieved him from the charge of breaking his faith.

21. *in the one of the twain*] Some prefer "the second time" (Job xxxiii. 14). The first contract had been broken by giving Merab to Adriel.

23. *a poor man and lightly esteemed*] Cp.

Ps. cxix. 141. Poor, and therefore unable to pay a sufficient dowry. See v. 25.

25. *an hundred foreskins*] This is merely another expression of the spirit which led to the constant application of the epithet *uncircumcised* to the Philistines (xiv. 6).

26. *the days were not expired*] David was so rapid in his attack upon the Philistines that he was able to bring the required dowry within the time, and to receive his wife (Michal), before the time had expired within which he was to receive Merab.

- ^d Judg. 9. 17.
ch. 23. 21.
^e ch. 17. 49.
^f ch. 11. 13.
^g ch. 20. 32.
^h Matt. 27. 4.
- 5 his works *have been* to thee-ward very good : for he did put his
^dlife in his hand, and ^eslew the Philistine, and ^fthe LORD
wrought a great salvation for all Israel : thou sawest *it*, and
didst rejoice : ^gwherefore then wilt thou ^hsin against innocent
6 blood, to slay David without a cause ? And Saul hearkened
unto the voice of Jonathan : and Saul swore, *As* the LORD
7 liveth, he shall not be slain. And Jonathan called David, and
Jonathan shewed him all those things. And Jonathan brought
David to Saul, and he was in his presence, ^{as} ⁱin times past.
8 ¶ And there was war again : and David went out, and fought with
the Philistines, and slew them with a great slaughter ; and they
9 fled from ²him. ¶ And ^kthe evil spirit from the LORD was upon
Saul, as he sat in his house with his javelin in his hand : and
10 David played with *his* hand. And Saul sought to smite David
even to the wall with the javelin ; but he slipped away out of
Saul's presence, and he smote the javelin into the wall : and
11 David fled, and escaped that night. ¶ ^lSaul also sent messengers
unto David's house, to watch him, and to slay him in the morn-
ing : and Michal David's wife told him, saying, If thou save not
12 thy life to night, to morrow thou shalt be slain. So Michal ^mlet
David down through a window : and he went, and fled, and
13 escaped. And Michal took an ⁿimage, and laid *it* in the bed,
and put a pillow of goats' hair for his bolster, and covered *it*
14 with a cloth. And when Saul sent messengers to take David,
15 she said, He *is* sick. And Saul sent the messengers *again* to
see David, saying, Bring him up to me in the bed, that I may
16 slay him. And when the messengers were come in, behold,
there was an image in the bed, with a pillow of goats' hair for his
17 bolster. And Saul said unto Michal, Why hast thou deceived
me so, and sent away mine enemy, that he is escaped ? And
Michal answered Saul, He said unto me, Let me go ; ^owhy
18 should I kill thee ? ¶ So David fled, and escaped, and came to
Samuel to Ramah, and told him all that Saul had done to him.
19 And he and Samuel went and dwelt in Naioth. And it was told
20 Saul, saying, Behold, David *is* at Naioth in Ramah. And
^pSaul sent messengers to take David : ^qand when they saw the
company of the prophets prophesying, and Samuel standing *as*
appointed over them, the Spirit of God was upon the messengers
21 of Saul, and they also ^rprophesied. And when it was told
- ¹ Heb. *yesterday third day*. ² Heb. *his face*. ³ Heb. *teraphim*, Gen. 31. 19.
Judg. 17. 5.

XIX. 10. *David fled*] This was the beginning of David's life as a fugitive and outcast, though for no "offence or fault" of his (Ps. lix. 3, Prayer Book Version).

11. Saul's plan was to surround the house at night, and to have David killed as soon as he came abroad unsuspecting in the morning.

13. *an image*] *Teraphim* (see marg.), an image, or bust in human form, and as large as life, of a kind of household god, to the worship of which the Israelites, and especially women, were much addicted.

a pillow] It was probably a quilt or blanket of goats' hair, and of common use as a bed-covering. Whether Michal drew it over the head of the teraphim, as if for

warmth, and so covered it, or whether she disposed it about the head so as to look like hair, is not clear.

17. *why should I kill thee*] To avert Saul's anger from herself, she pretended that David had threatened her life unless she facilitated his escape.

18. No such place as Naioth (or Nevaioth) is known, but the word means *dwellings*. Hence it is considered that Naioth was the name of the collegiate residence of the prophets, in, or just outside, Ramah, to which Samuel removed with David from his own house, for greater safety, owing to the sanctity of the place and company.

20. *Samuel standing as appointed*] Rather, "as overseer, or leader."

Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, ⁷Is Saul also among the prophets?

CHAP. 20. AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will ²show it me: and why should my father hide this thing from me? it is not so. And David swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, ⁴there is but a step between me and death. Then said Jonathan unto David, ³Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may ⁵hide myself in the field unto the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. ⁶If he say thus, It is well; thy servant shall have peace: but if he be very wrath, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, ⁷if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father? And Jonathan said, Far be it from thee: for if I

⁷ ch. 10. 10.⁸ Isai. 20. 2.⁹ Mic. 1. 8.

See 2 Sam.

6. 14, 20.

¹⁰ ch. 10. 11.¹¹ Num. 10.

10.

& 28. 11.

¹² ch. 19. 2.¹³ ch. 16. 4.¹⁴ See Deut.

1. 23.

2 Sam. 17. 1.

¹⁵ ch. 25. 17.

Ezra. 7. 7.

¹⁶ Josh. 2. 11.¹⁷ ver. 16.

ch. 18. 3.

& 23. 18.

¹⁸ 2 Sam. 14.

32.

¹ Heb. fell, Num. 21. 4.² Heb. uncover mine ear, ver. 12. ch. 9. 15.³ Or, Say what is thy mind, and I will do, &c.⁴ Heb. speaketh, or, thinketh.⁵ Or, feast, ch. 9. 12.

22. to a great well] Some large well-known cistern at Sechu, the site of which is uncertain, which Saul passed on his way from Gibeah to Ramah.

24. naked] i.e. without his robe and other outer garments, but only the shirt. Cp. marg. reff.

The whole history affords another instance of the protection of God vouchsafed to His servants, which forms so frequent a topic of the Psalms of David.

XX. 1. While Saul was under the constraining influence of the spirit of prophecy, David escaped from Naioth, and, probably by Samuel's advice, returned to Saul's court to commune with Jonathan. Nothing could be a better evidence of his innocence than thus putting himself in Jonathan's power. Perhaps something passed between

Samuel and Saul on the subject, since it appears from rr. 5, 25, 27, that Saul expected David at the feast of the new moon.

2. it is not so] Jonathan's unwillingness to believe evil of his father is one of the many admirable traits in his character.

3. And David swore moreover] Rather, "yet again." He met Jonathan's denial by repeating his statement and confirming it with an oath.

5. The new moon, or beginning of each month, was celebrated with especial sacrifices and blowing of trumpets (marg. reff.). The feast was kept with great solemnity as "a day of gladness," and we may presume that the "peace offerings" offered on the occasion furnished the tables of those that offered.

- knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and shew it thee; the LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father. And thou shalt not only while yet I live show me the kindness of the LORD, that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth. ¶ So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul. ¶ Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt; as the LORD liveth. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away. And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever. ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat. And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. ¶ And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered

¹ Heb. searched.

² Heb. uncover thine ear, ver. 2.

³ Heb. cut.

⁴ Or, by his love toward him.

⁵ Heb. missed.

⁶ Or, diligently.

⁷ Heb. greatly.

⁸ Heb. in the day of the business.

⁹ Or, That sheweth the way.

¹ Heb. not any thing.

14, 15. The general meaning is: Jonathan had a presentiment, doubtless from God, that David would be established upon the throne. By God's mercy he had the comfort, which he well deserved, of knowing that his own posterity would receive kindness at David's hand (see marg. reff.).

19. the stone Ezel] It is not mentioned

elsewhere, except possibly in v. 41, where see note.

26. he is not clean] The new moon being a religious feast, and the meat to be eaten being peace-offerings, no one could assist at the feast who had any ceremonial uncleanness upon him (marg. reff.).

Saul, David earnestly asked *leave of me to go to Beth-lehem*:
 29 and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he
 30 cometh not unto the king's table. ¶ Then Saul's anger was kindled against Jonathan, and he said unto him, ¹Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the
 31 confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for
 32 he shall surely die. And Jonathan answered Saul his father, and said unto him, "Wherefore shall he be slain? what hath he
 33 done?" And Saul ²cast a javelin at him to smite him: ³whereby Jonathan knew that it was determined of his father to slay
 34 David. So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved
 35 for David, because his father had done him shame. ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.
 36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ⁴beyond him.
 37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is*
 38 not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up
 39 the arrows, and came to his master. But the lad knew not any
 40 thing: only Jonathan and David knew the matter. And Jonathan gave his ⁵artillery unto ⁶his lad, and said unto him, Go,
 41 carry them to the city. ¶ And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.
 42 And Jonathan said to David, ⁷Go in peace, ⁸forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

¹ ch. 10. 5.
 Matt. 27. 23.
 Luke 23. 22.
² ch. 18. 11.
³ ver. 7.

⁸ ch. 1. 17.

¹ Or, Thou perverse rebel.
² Heb. Son of perverse rebellion.

³ Heb. is the son of death.

⁴ Heb. to pass over him.

⁵ Heb. instruments.

⁶ Heb. that was his.

⁷ Or, the LORD be witness of that which, &c. See ver. 23.

30. The greatest insult and most stinging reproach that can be cast upon an Oriental is to reproach his parents or ancestors (see Job xxx. 8). Saul means to intimate that Jonathan was stubborn from his mother's womb.

41. a place toward the south] An unintelligible description; one expects a repetition of the description of David's hiding-place in v. 19. The LXX. in both places has *argab*, a word meaning a heap of stones. If this be the true reading, David's hiding-place was either a natural cavernous rock which was called *Argab*, or some ruin of an ancient building, equally suited for a hiding-place.

bowed himself three times] In token, doubt-

less, of his unshaken loyalty to Jonathan as the son of his king, as well as his friend; and in acknowledgment of Jonathan's power to kill him if he saw fit. (Cp. Gen. xxxiii. 3).

David exceeded] His affection for Jonathan, coupled with his sense of Saul's injustice and his own injured innocence, fully accounts for his strong emotion.

42. Jonathan went into the city] From which one may infer, what the after history also indicates, that Jonathan's filial duty and patriotism prevented a complete rupture with his father. Jonathan's conduct in this, as in everything, was most admirable.

^a ch. 14. 3,
called
Ahiab.
Called also
Ahiathar,
Mark 2. 26.
^b ch. 16. 4.

^c Ex. 25. 30.
Lev. 24. 5.
Matt. 12. 4.
^d Ex. 19. 15.
Zech. 7. 3.
^e ch. 17. 40.

^f Lev. 8. 26.
^g Mark 2. 25,
26.
Luke 6. 3.
^h Lev. 24. 8.
ⁱ ch. 22. 9.
Ps. 32, title.

^k ch. 17. 2,
50,
^l See ch. 31.
10.

^m Ps. 50,
title.

CHAP. 21. THEN came David to Nob to ^aAhimelech the priest: and Ahimelech was ^bafraid at the meeting of David, and said unto him, Why ^cart thou alone, and no man with thee? And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place. Now therefore what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is ^dpresent. And the priest answered David, and said, ^eThere is no common bread under mine hand, but there is ^fhallowed bread; ^gif the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the ^hvessels of the young men are holy, and *the bread is* in a manner common, ⁱyea, though it were sanctified this day ^jin the vessel. So the priest ^kgave him hallowed bread: for there was no bread there but the shewbread, ^lthat was taken from before the LORD, to put hot bread in the day when it was taken away. Now a certain man of the servants of Saul ^mwas there that day, detained before the LORD; and his name ⁿwas ^oDoeg, an Edomite, the chiefest of the herdmen that ^pbelonged to Saul. ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath the Philistine, whom thou slewest in ^qthe valley of Elah, ^rbehold, it is ^shere wrapped in a cloth behind the ephod: if thou wilt take that, take it: for ^tthere is, no other save that here. And David said, ^uThere is none like that; give it me. ¶ And David arose, and fled that day for fear of Saul, and went to ^vAchish the king of Gath. And ^wthe servants of Achish said unto him, ^xIs not this David the king of

¹ Heb. *found*.

² Or, especially when this

day there is other sanctified in the vessel.

³ Or, Ahimelech, Ps. 34, title.

XXI. 1. Nob was a city of the priests, the High-Priest resided there, and the Tabernacle was pitched there (rr. 4, 6, 9, xxii. 10). It was situated on the road from the north to Jerusalem, near Anathoth, and within sight of the holy city (Isai. x. 32; Neh. xi. 32). But the site has not been identified with certainty.

2. A fresh instance of David's unscrupulous readiness of invention (cp. xx. 6).

4. *common*] As opposed to *holy*. (See marg. ref., and cp. the use of the word in Acts x. 14, 15, 28.) It gives an idea of the depressed and poor condition of the priesthood at that time, that Ahimelech should have had no bread at hand except the shew-bread.

5. *the vessels of the young men, &c.*] i.e. their clothes (Deut. xxii. 5) or wallets (marg. ref.), or other articles which might be Levitically unclean and need cleansing (Levit. xiii. 58; Exod. xix. 10, &c.; Mark vii. 4), as well as the person.

and *the bread, &c.*] The meaning is; "Though it is treating it like common

bread to give it to me and my young men, there is fresh Shew-bread baked and put on the table in place of what you give us"; the day being Friday. as is indicated in the verse following.

7. *detained before the LORD*] Either to fulfil a vow (Acts xxi. 23-27), or on account of uncleanness, or under the law of lepers (Levit. xiii. 4, 11, 21), or as a proselyte. It is not impossible that Doeg may have been in custody or in sanctuary for some crime.

9. *wrapped in a cloth behind the ephod*] Rather, "in the cloak," Goliath's military cloak, which was part of the dedicated trophy. The ephod was naturally hung up where the High-Priest alone could get at it.

10. *Achish king of Gath*] It appears from the title that Ps. xxxiv. was composed on this occasion. (See note there.) Nothing can give a more lively impression of the straits to which David was reduced than the fact of his going to the country of the Philistines.

11. *the king of the land*] The Philistines gave him the title which their own lords bore.

the land? did they not sing one to another of him in dances, saying, "Saul hath slain his thousands, and David his ten thousands?" And David^a laid up these words in his heart, and was sore afraid of Achish the king of Gath. And^b he changed his behaviour before them, and feigned himself mad in their hands, and 'scrabbled' on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish unto his servants, Lo, ye see the man^c is mad: wherefore *then* have ye brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

^a ch. 18. 7.
^b 29. 5.
^c Luke 2. 19.
^d Ps. 34.
 title.

CHAP. 22. DAVID therefore departed thence, and^a escaped^b to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him. ^cAnd every one that was in distress, and every one that^d was in debt, and every one that was^e discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men. ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me. And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold. And the prophet^f Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth. ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a^g tree in Ramah,

^a Ps. 57.
 title, & 142.
^b 2 Sam. 23.
 13.
^c Judg. 11. 3.

^d 2 Sam. 24.
 11.
^e 1 Chr. 21. 9.
^f 2 Chr. 29. 25.

¹ Or, *made marks*.

² Heb. *had a creditor*.

³ Heb. *bitter of soul*.

² Or, *playeth the mad man*.

⁵ Or, *grove in a high place*.

13. *scrabbled*] Literally, made marks (marg.), viz. the mark of the *tau*, which in the ancient Hebrew and Phœnician was in the shape of a cross. (See Ezek. ix. 4.)

on the doors of the gate] The gate of Achish's palace-yard or court, in which the attendants waited. The house itself stood in this court. (Cp. Esth. ii. 19, 21.)

XXII. 1. *to the cave Adullam*] Or rather "of Adullam." Adullam was the name of a town of Judah in the *Shephelah*, not far from Bethlehem, and below it. Innumerable caverns, one nearly 100 feet long, are excavated in the soft limestone hills in the neighbourhood of Beit-Jibrin. [The cave is placed by Ganneau and Conder on the hill (500 feet high) over 'Aid el Ma or Miyeh.] David's brethren and kinsmen joined him partly from sympathy with him, and partly because their own lives were in jeopardy from Saul's furious enmity.

2. *discontented*] See marg. (Cp. xxx. 6; 2 Sam. xvii. 8.) The phrase here denotes those who were exasperated by Saul's tyranny.

3. *Mizpeh of Moab*] A good conjecture connects it with *Zophim* (a word of the same root as Mizpeh) on the top of Pisgah (Num. xxiii. 14). It is probable that David's descent from Ruth the Moabitess may have had something to do with his seeking an asylum for Jesse, Ruth's grandson, in the

land of her birth. It would be very easy to get to the Jordan from the neighbourhood of Bethlehem, and cross over near its embouchure into the Dead Sea.

come forth, and be with you] The construction of the Hebrew is very strange. The Vulg., Syriac, and Arabic seem to have read *dwelt* instead of *come forth*.

4. *he brought them before, &c.*] The Sept. renders it *he persuaded (the face of) the king*.

4, 5. *in the hold*] Where David was after he left the cave of Adullam, probably in the land of Moab.

The phrase *all the while*, would indicate that David sojourned a considerable time in Moab.

5. *the prophet Gad*] Mentioned here for the first time. One may conjecture that Samuel had sent him privately from Naioth to tell David not to abide in the hold. Whether he stayed with David or returned to the College of the prophets does not appear. For later notices of him see marg. reff.

The forest of Hareth is unknown.

6. *under a tree in Ramah*] Rather, "under the tamarisk-tree on the high place," where he always held such meetings. It was a kind of parliament in the open air, and all his tribesmen gathered round him. (Cp. Judg. iv. 5.)

- having his spear in his hand, and all his servants *were* standing
 7 about him;) then Saul said unto his servants that stood about
 him, Hear now, ye Benjamites; will the son of Jesse *give* every
 one of you fields and vineyards, *and* make you all captains of
 8 thousands, and captains of hundreds; that all of you have con-
 spired against me, and *there is* none that *sheweth* me that *my*
 son hath made a league with the son of Jesse, and *there is* none
 of you that is sorry for me, or sheweth unto me that my son
 hath stirred up my servant against me, to lie in wait, as at this
 9 day? ¶ Then answered *Doeg* the Edomite, which was set over
 the servants of Saul, and said, I saw the son of Jesse coming to
 10 Nob, to *Ahimelech* the son of *Ahitub*. *And* he enquired of
 the LORD for him, and *gave* him victuals, and gave him the
 11 sword of Goliath the Philistine. ¶ Then the king sent to call
 Ahimelech the priest, the son of Ahitub, and all his father's
 house, the priests that *were* in Nob: and they came all of them
 12 to the king. And Saul said, Hear now, thou son of Ahitub.
 13 And he answered *Here I am*, my lord. And Saul said unto
 him, Why have ye conspired against me, thou and the son of
 Jesse, in that thou hast given him bread, and a sword, and hast
 enquired of God for him, that he should rise against me, to lie
 14 in wait, as at this day? Then Ahimelech answered the king,
 and said, And who *is* so faithful among all thy servants as
 David, which is the king's son in law, and goeth at thy bidding,
 15 and is honourable in thine house? Did I then begin to enquire
 of God for him? be it far from me: let not the king impute *any*
 thing unto his servant, *nor* to all the house of my father: for
 16 thy servant knew nothing of all this, *less* or more. And the
 king said, Thou shalt surely die, Ahimelech, thou, and all thy
 17 father's house. And the king said unto the *45* footmen that
 stood about him, Turn, and slay the priests of the LORD; be-
 cause their hand also *is* with David, and because they knew
 when he fled, and did not shew it to me. But the servants of
 the king *would* not put forth their hand to fall upon the priests
 18 of the LORD. And the king said to Doeg, Turn thou, and fall
 upon the priests. And Doeg the Edomite turned, and he fell
 upon the priests, and *slew* on that day fourscore and five per-

^g See Exod.
1. 17.

^m See ch. 2.
31.

¹ Heb. *uncovereth mine ear*,
ch. 20. 2.

² Heb. *Behold me*.
³ Heb. *little or great*.

⁴ Or, *guard*.
⁵ Heb. *runners*.

7. *ye Benjamites*] Showing how isolated the tribes still were, and how for the most part Saul was surrounded by his own tribesmen only.

10. *he enquired of the LORD, &c.*] This was not true, but Ahimelech's going to fetch the sword from behind the ephod might have given occasion to the belief on Doeg's part that he had put on the ephod to enquire of the Lord for David.

14. *goeth at thy bidding*] Better, "has access to thy (private) audience," or *council* (cp. 2 Sam. xxiii. 23, marg.).

15. *Did I then begin, &c.*] Some lay the stress upon the word *begin*, as though Ahimelech's justification was that he had often before enquired of the Lord for David when employed on the king's affairs. But it is much better to understand the words as

Ahimelech's solemn denial of having enquired of the Lord for David, a duty which he owed to Saul alone as king of Israel. The force of the word *begin* lies in this, that it would have been his first act of allegiance to David and defection from Saul. This he strenuously repudiates, and adds, *thy servant knew nothing of all this* conspiracy between Jonathan and David of which Saul speaks: he had acted quite innocently.

18. We are not to suppose that Doeg killed them all with his own hand. He had a band of men under his command, many or all of whom were perhaps foreigners like himself, and very likely of a Bedouin caste, to whom bloodshed would be quite natural, and the priests of the Lord of no more account than so many sheep or oxen.

19 sons that did wear a linen ephod. °And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, 20 with the edge of the sword. ¶²And one of the sons of Ahimelech the son of Ahitub, named Abiathar, °escaped, and fled after 21 David. And Abiathar shewed David that Saul had slain the 22 LORD's priests. And David said unto Abiathar, I knew it that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned the *death* of all the persons of thy 23 father's house. Abide thou with me, fear not: °for he that seeketh my life seeketh thy life: but with me thou *shalt* be in safeguard.

° ver. 9, 11.

r ch. 23. 6.

° ch. 2. 33.

r 1 Kin. 2.20.

CHAP. 23. THEN they told David, saying, Behold, the Philistines 2 fight against °Keilah, and they rob the threshingfloors. Therefore David °enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and 3 smite the Philistines, and save Keilah. And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines? 4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will 5 deliver the Philistines into thine hand. So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So 6 David saved the inhabitants of Keilah. ¶ And it came to pass, when Abiathar the son of Ahimelech °fled to David to Keilah, 7 that he came down *with* an ephod in his hand. ¶ And it was told Saul that David *was* come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering 8 into a town that hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David 9 and his men. ¶ And David knew that Saul secretly practised mischief against him; and °he said to Abiathar the priest, Bring 10 hither the ephod. Then said David, O LORD God of Israel, thy

° Josh. 15.41.

b ver. 3, 6, 9.

ch. 30. 8.

2 Sam. 5. 19,

23.

° ch. 22. 20.

d Num. 27.

21.

ch. 30. 7.

19. *both men and women, &c.*] The language employed in the case of the Amalekites (xv. 3) and of Jericho (Josh. vi. 21). Nothing could be more truculent than Saul's revenge.

20. *Abiathar*] He may have remained at Nob to take care of the sanctuary when the other priests went to Saul, and so escaped. He continued David's faithful friend throughout his reign (xxiii. 9, xxx. 7; 2 Sam. xv. 24, 29, 35), but gave offence by taking Adonijah's part against Solomon (1 K. i. 7, 19, 42), and in consequence was deprived of the high priesthood (1 K. ii. 26, 27). In Mark ii. 26, he is spoken of as the High-Priest who gave the Shew-bread to David. Perhaps he was the instigator of this act of kindness to David; and for this cause, as well as his constancy to David, is mentioned by our Lord instead of Ahimelech. It is also possible that, as *sagan* to his father, he may have performed most of the priestly functions, as Hophni and Phinehas did in the lifetime of Eli. Abiathar did not actually join David till he went to Keilah (marg. ref.).

23. The characteristic generosity of David's disposition breaks out in these words. He never forgot a friend. (Cp. 2 Sam. i. 26, ix. 1, &c.) David acknowledges that Saul's enmity against Abiathar is the consequence of his enmity against himself, and therefore David makes common cause with him.

XXIII. 1. David's growing importance, fugitive as he was, is marked by this appeal to him for deliverance from the Philistines. The *threshing floors* were the natural objects of plunder (Judg. vi. 11). Keilah was in the *Shephelah* (marg. ref.), probably close to the Philistine border, but its site is uncertain.

2, 4, 6. If Gad was with David at the forest of Hareth (xxii. 5), and there enquired for him of the Lord (rr. 2, 4), but did not accompany him to Keilah, and if Abiathar's flight occurred at the time of David's being at Keilah, we have an additional striking instance of God's watchful providential care of David in thus sending Abiathar to supply the place of Gad at so critical a moment.

- servant hath certainly heard that Saul seeketh to come to Keilah,
 * ch. 22. 10. 11 'to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant.
 12 And the LORD said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of
 13 Saul? And the LORD said, They will deliver thee up. ¶ Then David and his men, ^fwhich were about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and
 14 he forbore to go forth. And David abode in ^aa mountain in the wilderness of ^hZiph. And Saul sought him every day, but God delivered
 15 him not into his hand. ¶ And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in
 16 a wood. And Jonathan Saul's son arose, and went to David into
 17 the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next
 * ch. 24. 20. 18 unto thee; and ^kthat also Saul my father knoweth. And they
 † ch. 18. 3. 19 two made a covenant before the LORD: and David abode in the
 ‡ 20. 16. wood, and Jonathan went to his house. ¶ Then ^mcame up the
 § Sam. 21. 7. Ziphtites to Saul to Gibeah, saying, Doth not David hide himself
 ¶ See ch. 20. with us in strong holds in the wood, in the hill of Hachilah,
 1. 20 which is ⁿon the south of ^oJeshimon? Now therefore, O king, come down according to all the desire of thy soul to come down;
 † Ps. 54. 3. 21 and ^pour part shall be to deliver him into the king's hand. And Saul said, Blessed be ye of the LORD; for ye have compassion on
 22 me. Go, I pray you, prepare yet, and know and see his place where his ^qhaunt is, and who hath seen him there: for it is told
 23 me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search
 24 him out throughout all the thousands of Judah. ¶ And they arose, and went to Ziph before Saul: but David and his men were in the wilderness ^rof Maon, in the plain on the south of
 † Josh. 15. 25 Jeshimon. Saul also and his men went to seek him. And they told David: wherefore he came down ^sinto a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued
 26 after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain: ^tand David made haste to get away for fear of Saul: for Saul and his men compassed David and his men round

¹ Heb. shut up.² Heb. on the right hand.³ Or, The wilderness?⁴ Heb. foot shall be.⁵ Or, from the rock, v. 28.

12. The conduct of the men of Keilah would be like that of the men of Judah to Samson their deliverer (Judg. xv. 10-13).

14. Ziph is placed between Hebron and En-gedi (marg. reff.). [The "wood" (v. 15) is by Conder taken as a proper name, "Cheresh," and identified with Khoreisa.]

16. A touching example of mutual fidelity between friends. The humility and unselfish love of Jonathan is apparent in v. 17.

19. [Hachilah is thought by Conder to be the long ridge called El Kôlah]. For Jeshimon, see marg. and Num. xxi. 20.

24. the plain] The Arabah, the desert tract which extends along the valley of the Jordan from the Dead Sea to the Lake of Gennesareth, now called El-Ghor. The word is now given by the Arabs to the valley between the Dead Sea and the Gulf of Akaba.

27 about to take them. ^r But there came a messenger unto Saul, ^r See
saying, Haste thee, and come; for the Philistines have ² Kin. 19. 9.
28 the land. Wherefore Saul returned from pursuing after David,
and went against the Philistines. therefore they called that
29 place ² Sela-hammahlekoth. And David went up from thence,
and dwelt in strong holds at ² En-gedi. ² Chr. 20. 2.
CHAP. 24. AND it came to pass, ^a when Saul was returned from ^a ch. 23. 28.
³ following the Philistines, that it was told him, saying, Behold,
2 David ^{is} in the wilderness of En-gedi. Then Saul took three
thousand chosen men out of all Israel, and ^b went to seek David ^b Ps. 38. 12.
3 and his men upon the rocks of the wild goats. And he came to
the sheepcotes by the way, where ^{was} a cave; and ^c Saul went in ^c Ps. 141. 6.
to ^d cover his feet and ^d David and his men remained in the sides ^d Judg. 3.
4 of the cave. ^e And the men of David said unto him, Behold the ^e Ps. 57.
day of which the LORD said unto thee, Behold, I will deliver ^{title, & 142,}
thine enemy into thine hand, that thou mayest do to him as it ^{title,}
shall seem good unto thee. Then David arose, and cut off the ^f ch. 20. 8.
5 skirt of ² Saul's robe privily. And it came to pass afterward,
that ² David's heart smote him, because he had cut off Saul's
6 skirt. And he said unto his men, ^h The LORD forbid that I ^h 2 Sam. 24.
should do this thing unto my master, the LORD's anointed, to ^{10,}
stretch forth mine hand against him, seeing he ^{is} the anointed ^h ch. 28. 11.
7 of the LORD. So David ⁵ stayed his servants with these words,
and suffered them not to rise against Saul. But Saul rose up
8 out of the cave, and went on ^{his} way. David also arose after-
ward, and went out of the cave, and cried after Saul, saying, My
lord the king. And when Saul looked behind him, David stooped
9 with his face to the earth, and bowed himself. ¶ And David said
to Saul, ^k Wherefore hearest thou men's words, saying, Behold,
10 David seeketh thy hurt? Behold, this day thine eyes have seen
how that the LORD had delivered thee to day into mine hand in
the cave: and ^{some} bade me kill thee: but ^{mine} eye spared thee;
and I said, I will not put forth mine hand against my lord;

¹ Heb. spread themselves upon, &c.³ Heb. after.⁴ Heb. the robe which was Saul's.² That is, The rock of divisions.⁵ Heb. cut off.

28. Sela-hammahlekoth] See marg. [Identified by Conder with a narrow and impassable gorge between El Kôlah and Maon, called Malâky].

29. En-gedi (the fountain of the kid), anciently called Hazezon-Tamar (Gen. xiv. 7) from the palm-trees which used to grow there, still preserves its name in Ain-Djedy. It is about 200 yards from the Dead Sea, about the centre of its western shore. It is marked by great luxuriance of vegetation, though the approach to it is through most dangerous and precipitous passes. The country is full of caverns, which serve as lurking places for outlaws at the present day. One of these, a spacious one called Bir-el-Mauquouchieh, with a well in it suitable for watering sheep, close to the Wady Hasasa, may have been the identical cavern in which David cut off Saul's skirt.

XXIV. 2. the rocks of the wild goats] To signify the craggy precipitous character of the country.

3. remained in the sides] Rather, "were in the sides of the cave dwelling or abiding there." Some of these caverns are very deep and spacious. Any one near the mouth of the cave would be visible, but those in the recesses would be quite in the dark and invisible, especially if the incident occurred at night. The lviith Psalm, according to the title, was composed on this occasion.

4. the day of which the LORD said, &c.] This was the version by David's men of such Divine predictions as xv. 28, xvi. 1, 12. Jonathan's words (xx. 15, xxiii. 17) show clearly that these predictions were known.

5. David's heart smote him] He thought the action inconsistent with the respect which he owed to the king.

9. David was quite aware that there were flatterers at Saul's court who were continually inflaming the King's mind by their false accusations against him. This explains the language of many of the Psalms, e.g. x. xi. xii. xxxv. and many more.

¹ Ps. 7. 3.
 & 35. 7.
² ch. 20. 20.
³ Gen. 16. 5.
 Judg. 11. 27.
 ch. 20. 10.
 Job 5. 8.

⁴ ch. 17. 43.
 2 Sam. 9. 8.
⁵ ch. 20. 20.
 1 ver. 12.
⁶ 2 Chr. 24.
 22.
⁷ Ps. 35. 1.
 & 43. 1.
 & 119. 154.
 Mic. 7. 9.
⁸ ch. 20. 17.
⁹ ch. 20. 21.
¹⁰ Gen. 38. 20.
¹¹ Matt. 5. 44.
¹² ch. 20. 23.

¹³ ch. 23. 17.

¹⁴ Gen. 21. 23.

¹⁵ 2 Sam. 21.
 6, 8.

¹⁶ ch. 23. 29.
¹⁷ ch. 28. 3.

¹⁸ Num. 20.
 29.

Deut. 34. 8.
¹⁹ Gen. 21. 21.

Ps. 120. 5.
²⁰ ch. 28. 34.

²¹ Josh. 15.
 55.

11 for he is the LORD's anointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou ¹huntest my soul to take it. 12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? 15 after a dead dog, after a flea. The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, 16 and deliver me out of thine hand. ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day. And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. 21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold. **CHAP. 25.** AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. ¶ And David arose, and went down to the wilderness of Paran. And there was a man in Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his 3 sheep in Carmel. Now the name of the man was Nabal; and

¹ Heb. judge.

² Heb. shut up, ch. 23. 12. & 26. 8.

³ Or, business.

11. *my father*] The respectful address of a junior and an inferior (see 2 K. v. 13, and cp. v. 16, xxv. 8).

14. *After whom, &c.*] i.e. was it consistent with the dignity of the king of Israel to lead armies in pursuit of a weak and helpless individual like David?

21. *Swear now, &c.*] The same request which Jonathan made (xx. 15). The deep, genealogical feeling of the Israelites breaks out here as so often elsewhere.

22. Saul does not appear to have invited David to return to Gibeah, or to have given him any security of doing so with safety. David, with his intuitive sagacity, perceived that the softening of Saul's feelings was only momentary, and that the situation remained unchanged.

XXV. 1. *in his house at Ramah*] Probably in the court or garden attached to his dwelling-house. (Cp. 2 Chr. xxxiii. 20; 2

K. xxi. 18; Joh. xix. 41.)

the wilderness of Paran] The LXX. has the far more probable reading *Maon*. The wilderness of Paran lay far off to the south, on the borders of the wilderness of Sinai (Num. x. 12; 1 K. xi. 18), whereas the following verse (2) shows that the scene is laid in the immediate neighbourhood of Maon. If, however, Paran be the true reading, we must suppose that in a wide sense the wilderness of Paran extended all the way to the wilderness of Beersheba, and eastward to the mountains of Judah (marg. ref.).

2. *Carmel*] Not Mount Carmel on the west of the plain of Esdraelon, but the Carmel close to Maon (marg. ref.). *shearing his sheep*] Which was always a time of open-handed hospitality among flock-masters (Gen. xxxviii. 12, 13; 2 Sam. xiii. 23, 24).

the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb. ¶ And David heard in the wilderness that Nabal did ⁴shear his sheep. And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name: and thus shall ye say to him that liveth *in prosperity*, ⁵Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast. And now I have heard that thou hast shearers: now thy shepherds which were with us, we ²hurt them not, ³neither was there ought missing unto them, all the while they were in Carmel. Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in ⁴a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David. ¶ And when David's young men came, they spake to Nabal according to all those words in the name of David, and ³ceased. And Nabal answered David's servants, and said, ⁴Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master. ⁴Shall I then take my bread, and my water, and my ⁴flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? So David's young men turned their way, and went again, and came and told him all those sayings. And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred ¹⁴abode by the stuff. ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ⁵railed on them. But the men *were* very good unto us, and ⁶we were not ⁶hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were ⁷a wall unto us both by night and day, all the while we were with them keeping the sheep. Now therefore know and consider what thou wilt do; for ⁸evil is determined against our master, and against all his household: for he *is such* a son of ⁹Belial, that a man cannot speak to him. ¶ Then Abigail made haste, and ¹⁰took two hundred loaves, and two bottles of wine, and five sheep

¹ Gen. 38. 13.
² Sam. 13. 23.

³ 1 Chr. 12.
18.
Ps. 122. 7.
Luke 10. 5.
⁴ ver. 15, 21.

⁵ Neh. 8. 10.
Esth. 9. 19.

⁶ Judg. 9. 23.
Ps. 73. 7, 8.
⁷ & 123. 3, 4.
⁸ Judg. 8. 6.

⁹ ch. 30. 24.

¹⁰ ver. 7.

¹¹ Ex. 14. 22.
Job 1: 10.

¹² ch. 20. 7.
¹³ Deut. 13.
Judg. 19. 22.
¹⁴ Gen. 32. 13.
Prov. 18. 16.

¹ Heb. ask him in my name of peace, ch. 17. 22.

² Heb. *shamed*.
³ Heb. *rested*.
⁴ Heb. *slaughter*.

⁵ Heb. *flew upon them*.
⁶ Heb. *shamed*.

6. *that liveth in prosperity*] The Hebrew is obscure, and is variously interpreted. The simplest rendering is, "And ye shall say thus about (his) life," i.e. with reference to his life, health, circumstances, &c.

11. The mention of water indicates a country where water was scarce (cp. Josh. xv. 19). Or "bread and water" may be equivalent to "meat and drink."

14. *railed on them*] The marginal reading, *flew upon them*, is nearer to the original.

16. *a wall*] To protect them from the attacks of the Bedouins, &c. They had been as safe with David's men around them as if they had been dwelling in a walled town.

18. *two bottles*] Rather, "two skins," each of which would contain many gallons. These leathern vessels varied in size according to the skin they were made of, and the use they were to be put to. The smaller and more portable kind, which may not improperly be called *bottles*, were made of the skin of a kid: larger ones of the skin of a he-goat. The Arabs invariably to this day carry their milk, water, &c., in such leathern vessels. One skin of wine was a handsome present from Ziba, sufficient for David's household (2 Sam. xvi. 1). The provisions were all ready to Abigail's hand, having been provided for the sheep-shearing feast.

- ready dressed, and five measures of parched *corn*, and an hundred¹ clusters of raisins, and two hundred cakes of figs, and laid² them on asses. And she said unto her servants, ³Go on before me; behold, I come after you. But she told not her husband
- 20 Nabal. And it was *so*, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men
- 21 came down against her; and she met them. ¶ Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained*
- 22 unto him: and he hath ⁴requited me evil for good. ⁵So and more also do God unto the enemies of David, if I ⁶leave of all that *pertain* to him by the morning light ⁷any that pisseth
- 23 against the wall. ¶ And when Abigail saw David, she hasted, and ⁸lighted off the ass, and fell before David on her face, and
- 24 bowed herself to the ground, and fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine ⁹audience, and hear the
- 25 words of thine handmaid. Let not my lord, I pray thee, ¹⁰regard this man of Belial, *even Nabal*: for as his name *is*, so *is* he; ¹¹Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst
- 26 send. Now therefore, my lord, ¹²as the LORD liveth, and ¹³as thy soul liveth, seeing the LORD hath ¹⁴withholden thee from coming to *shed* blood, and from ¹⁵avenging thyself with thine own hand, now ¹⁶let thine enemies, and they that seek evil to my
- 27 lord, be as Nabal. And now ¹⁷this ¹⁸blessing which thine handmaid hath brought unto my lord, let it even be given unto the
- 28 young men that ¹⁹follow my lord. I pray thee, forgive the trespass of thine handmaid: for ²⁰the LORD will certainly make my lord a sure house; because my lord ²¹fighteth the battles of the LORD, and ²²evil hath not been found in thee *all* thy days.
- 29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he

¹ Or, *lumps*.² Heb. *curs*.³ Heb. *lay it to his heart*.⁴ That is, *Fool*.⁵ Heb. *saving thyself*.⁶ Or, *present*.⁷ Heb. *walk at the feet of* &c. ver. 42. Judg. 4. 10.

20. *the covert of the hill*] Probably a defile or glen, literally a *secret place*, as in xix. 2. She was riding down into this glen from one side, while David and his men were descending the opposite hill. It is perhaps mentioned that she came by this *secret place*, because she chose this path to escape the observation of her husband or of any one else.

21. *in vain*] i.e. under false expectation.

22. The concluding phrase denotes the utter destruction of a family, and is rightly explained to mean "*every male*," perhaps with the idea, "*down to the very meanest member of the household*."

26. The passage should be rendered as follows: *And now my lord, as the LORD liveth, and as thy soul liveth, it is the LORD that hath withholden thee from coming into blood-guiltiness (as in v. 33), and from saving thyself with thine own hand; and now all thine enemies shall be as Nabal*

(whom she considers as utterly impotent to hurt David, and as already thoroughly humbled before him), and (so shall be) *all that seek evil to my Lord*.

28. *for the LORD will make... a sure house*] Cp. ii. 35, and 2 Sam. vii. 16; 1 K. xi. 38. Abigail's firm persuasion of David's kingdom stands upon the same footing as Rahab's conviction of God's gift of Canaan to the Israelites (Josh. ii. 9-13). Both testified to God's revelation and their own faith. This is doubtless the reason why Abigail's speech is recorded.

29. *in the bundle*] Rather, "*the bag*," in which anything precious, or important to be preserved, was put, and the bag was then tied up (cp. Gen. xlii. 33).

thz souls... shall he sling out] The comparison is peculiarly appropriate as addressed to David, whose feat with his sling was so celebrated (xvii. 49).

- 30 'sling out, ¹as out of the middle of a sling. And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall
- 31 have appointed thee ruler over Israel; that this shall be ²no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my
- 32 lord, then remember thine handmaid. ¶ And David said to Abigail, ³Blessed be the LORD God of Israel, which sent thee
- 33 this day to meet me: and blessed be thy advice, and blessed be thou, which hast ⁴kept me this day from coming to shed blood,
- 34 and from avenging myself with mine own hand. For in very deed, as the LORD God of Israel liveth, which hath ⁵kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had ⁶not been left unto Nabal by the
- 35 morning light any that pisseth against the wall. So David received of her hand ⁷that which she had brought him, and said unto her, ⁸Go up in peace to thine house; see, I have hearkened
- 36 to thy voice, and have ⁹accepted thy person. ¶ And Abigail came to Nabal; and, behold, ¹⁰he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less
- 37 or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and
- 38 he became as a stone. ¶ And it came to pass about ten days
- 39 after, that the LORD smote Nabal, that he died. And when David heard that Nabal was dead, he said, ¹¹Blessed be the LORD, that hath ¹²pleaded the cause of my reproach from the hand of Nabal, and hath ¹³kept his servant from evil: for the LORD hath ¹⁴returned the wickedness of Nabal upon his own head. ¶ And David sent and communed with Abigail, to take her to him to
- 40 wife. And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto
- 41 thee, to take thee to him to wife. And she arose, and bowed herself on her face to the earth, and said, Behold, let ¹⁵thine handmaid be a servant to wash the feet of the servants of
- 42 my lord. And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went ¹⁶after her; and she went after the messengers of David, and became his wife.
- 43 ¶ David also took Ahinoam ¹⁷of Jezreel; ¹⁸and they were also

¹ Heb. in the midst of the bought (or, hollow) of a sling.

² Heb. no staggering, or, stumbling.

³ Heb. at her feet, v. 27.

¹ Jer. 10. 18.

⁴ Gen. 24. 27.
⁵ Ex. 18. 10.
⁶ Ps. 41. 13.
⁷ ver. 26.

⁸ ver. 26.

⁹ ver. 22.

¹⁰ ch. 20. 42.
¹¹ 2 Sam. 15. 9.
¹² 2 Kin. 5. 19.
¹³ Luke 7. 50.
¹⁴ Gen. 19. 21.
¹⁵ 2 Sam. 13. 23.

¹⁶ ver. 32.

¹⁷ Prov. 22. 23.
¹⁸ ver. 20, 34.
¹⁹ 1 Kin. 2. 44.
²⁰ 1's. 7. 16.

²¹ Ruth 2. 10, 13.
²² Prov. 15. 33.

²³ Josh. 15. 50.
²⁴ ch. 27. 3.
²⁵ 39. 5.

37. he became as a stone] Probably his violent anger at hearing it brought on a fit of apoplexy to which he was disposed by the drunken revel of the night before. After lying senseless for ten days he died.

40. There is no note of the exact interval that elapsed between Nabal's death and David's hearing of it, or, again, between David's hearing of it and his message to Abigail; nor is there any reason to suppose that the marriage took place with unbecoming haste. The widow of such a husband as Nabal had been could not, however, be expected to revere his memory. After

the usual mourning of seven days, she would probably feel herself free to act as custom allowed. (See 2 Sam. xi. 26.)

43. In the list of David's wives Ahinoam is mentioned first (2 Sam. iii. 2; 1 Chr. iii. 1). But this may be only because her son was the first-born. David's now taking two wives was an indication of his growing power and importance as a chieftain. The number was increased to six when he reigned in Hebron (1 Chr. iii. 1), and still further when he became king of all Israel (2 Sam. v. 12, 13). See i. 2 note.

of Jezreel] Not the well-known city of

- ^a 2 Sam. 3. 11. ^b Isai. 10. 30. ^c ch. 23. 19. ^d Ps. 51, title. ^e 1 Chr. 2. 16. ^f Judg. 7. 10, 11. ^g ch. 24. 6, 7. ^h 2 Sam. 1. 16. ⁱ ch. 25. 34. ^j Ps. 94. 1. ^k Luke 18. 7. ^l Rom. 12. 19. ^m See Gen. 47. 29. ⁿ Deut. 31. 11. ^o Job 7. 1. ^p Ps. 37. 13. ^q ch. 31. 6. ^r ch. 21. 6. ^s Gen. 2. 21. ^t & 15. 12.
- 44 both of them his wives. But Saul had given ^a Michal his daughter, David's wife, to ¹Phalti the son of Laish, which *was* of ^bGallim.
- CHAP. 26. AND the Ziphites came unto Saul to Gibeah, saying, "Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon? Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah, *which is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and understood that Saul was come in very deed.
- ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and ^bAbner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. ¶ So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.
- ¶ And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish. ¶ The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they were all asleep; because ^aa deep sleep from the LORD was fallen upon them. ¶ Then David went over to the other side, and

¹ Phaltiel, 2 Sam. 3. 15.² Or, midst of his carriages, ch. 17. 10.³ Heb. shut up, ch. 24. 18.

Samaria, which gave its name to the plain of Esdraelton, but a town of Judah, near Carmel (marg. ref.).

44. Saul's giving Michal to Phalti was intended to mark the final rupture of his own relations with David (cp. Judg. xiv. 20; 2 Sam. iii. 7, xvi. 21). Phalti or Phaltiel was compelled by Abner to restore Michal to David (2 Sam. iii. 15).

Gallim] A city of Benjamin, and in the neighbourhood of another town called Laish.

XXVI. The incident related in this chapter of the meeting between Saul and David bears a strong general resemblance to that recorded in ch. xxiv., and is of a nature unlikely to have occurred more than once. Existing discrepancies are explained by the supposition that one narrative relates fully

some incidents on which the other is silent. On the whole the most probable conclusion is that the two narratives relate to one and the same event. (Cp. the two narratives of the Creation, Gen. i. and Gen. ii. 4, seq.; the two narratives of David's war, 2 Sam. viii. and x.; and those of the death of Ahaziah, 2 K. ix. 27, seq., and 2 Chr. xxii. 9.)

6. Ahimelech the Hittite. Only mentioned here. Uriah was also a Hittite.

Abishai] He was son of Zeruiah, David's sister, but probably about the same age as David. He became very famous as a warrior (2 Sam. xxiii. 18), but was implicated with his brother Joab in the murder of Abner in retaliation for the death of their brother Asahel (2 Sam. iii. 30).

stood on the top of an hill afar off; a great space *being* between them: and David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king? And David said to Abner, *Art* not thou a *valiant* man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord. This thing *is* not good that thou hast done. As the LORD liveth, ye *are* 'worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster. And Saul knew David's voice, and said, ¹*Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king. And he said, ²Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand? Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ³stirred thee up against me, let him ⁴accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; ⁵for they have driven me out this day from ⁶abiding in the ⁷inheritance of the LORD, saying, Go, serve other gods. Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek ⁸a flea, as when one doth hunt a partridge in the mountains. ¶ Then said Saul, ⁹I have sinned: return, my son David: for I will no more do thee harm, because my soul was ¹⁰precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation. Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still ¹¹prevail. So David went on his way, and Saul returned to his place.

CHAP. 27. AND David said in his heart, I shall now ¹²perish one day by the hand of Saul: *there is* nothing better for me than

¹ Heb. *the sons of death*,
2 Sam. 12. 5.

² Heb. *smell*, Gen. 8. 21.
Lev. 26. 31.

³ Heb. *cleaving*.

⁴ Heb. *be consumed*.

15. This incidental testimony to Abner's great eminence as a warrior is fully borne out by David's dirge at Abner's death (2 Sam. iii. 31-34, 38), as well as by his whole history. At the same time David's bantering tone in regard to Abner, coupled with what he says in v. 19, makes it probable that David attributed Saul's persecution of him in some degree to Abner. Abner would be likely to dread a rival in the young conqueror of Judah (cp. 2 Sam. ii. 8).

19. If the LORD have stirred thee up] The meaning is clear from the preceding history. "An evil spirit from God troubling him" was the beginning of the persecution. And

this evil spirit was sent in punishment of Saul's sin (xvi. 1, 14). If the continued persecution was merely the consequence of this evil spirit continuing to vex Saul, David advises Saul to seek God's pardon, and, as a consequence, the removal of the evil spirit, by offering a sacrifice. But if the persecution was the consequence of the false accusations of slanderers, then "cursed" be his enemies who, by their actions, drove David out from the only land where Jehovah was worshipped, and forced him to take refuge in the country of heathen and idolaters (cp. Deut. iv. 27, xxviii. 36).

- that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife. And it was told Saul that David was fled to Gath; and he sought no more again for him. ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee? Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day. And the time that David dwelt in the country of the Philistines was a full year and four months. ¶ And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish. And Achish said, Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines. And Achish believed David, saying, He hath made his people Israel utterly to abhor him; therefore he shall be my servant for ever.
- CHAP. 28.** AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou
- ^a ch. 25. 13.
^b ch. 21. 10.
^c ch. 25. 13.
^d See Josh. 15. 31. & 19. 5.
^e Josh. 13. 2.
^f Josh. 16. 10.
^g Judg. 1. 29.
^h Ex. 17. 16.
ⁱ ch. 15. 7.
^j Gen. 25. 18.
^k See 1 Chr. 2. 9, 25.
^l Judg. 1. 16.
^m ch. 29. 1.

¹ Heb. the number of days. ² Heb. a year of days: ³ Or, Did you not make a road, &c. See ch. 29. 3. till 1056. ⁴ Heb. to stink.

XXVII. 5. David, with characteristic Oriental subtlety (cp. xxi. 2), suggests as a reason for leaving Gath that his presence was burdensome and expensive to the king. His real motive was to be more out of the way of observation and control, so as to act the part of an enemy of Saul, without really lifting up his hand against him and his own countrymen of Israel.

6. *Ziklag*] This was properly one of the cities of Simeon within the tribe of Judah (marg. ref.), but it had been taken possession of by the Philistines. The exact situation of it is uncertain.

unto this day] This phrase, coupled with the title *the kings of Judah*, implies that this was written after the revolt of Jeroboam, and before the Babylonish captivity.

8. The Geshurites bordered upon the Philistines, and lived in the mountainous district which terminates the desert on the

north-east (marg. ref.). They were a different tribe, or, at least, a different branch of it, from the Geshurites who lived on the north-east border of Bashan, and were Arameans (2 Sam. xv. 8). The Gezrites, or Gerzites, may be connected with those who gave their name to Mount Gerizim.

10. *the Jerahmeelites*] i.e. the descendants of Jerahmeel, the son of Hezron, the son of Perez, the son of Judah (marg. ref.). They were therefore a portion of the "south of Judah."

the Kenites] See Num. xxiv. 21, iv. 11 notes; and for their near neighbourhood to Amalek, see xv. 6.

11. *tidings*] The word is not in the original. The sense rather is "to bring them to Gath," as captives and slaves. The prisoners taken would naturally have been part of the spoil, but David dared not to bring them to Gath lest his deceit should

2 shalt go out with me to battle, thou and thy men. And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever. ¶ Now ^bSamuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. ¶ And Saul had put away ^cthose that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in ^dShunem: and Saul gathered all Israel together, and they pitched in ^eGilboa. And when Saul saw the host of the Philistines, he was ^fafraid, and his heart greatly trembled. And when Saul enquired of the LORD, ^gthe LORD answered him not, neither by ^hdreams, nor by ⁱUrim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, ^jthere is a woman that hath a familiar spirit at En-dor. ¶ And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and ^khe said, I pray thee, divine unto me by the familiar spirit, and bring me ^lhim up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath ^mcut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul swore to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

b ch. 25. 1.

c Ex. 22. 18.

Deut. 18. 10,

11.

d Josh. 10.

18.

e 2 Kin. 4. 8.

f ch. 31. 1.

g Job 18. 11.

h ch. 14. 37.

i Prov. 1. 28.

j Lam. 2. 9.

k Num. 12. 6.

l Ex. 28. 30.

m Num. 27. 21.

Deut. 33. 8.

n Deut. 18.

11.

o 1 Chr. 10. 13.

p Isai. 8. 19.

q ver. 3.

be discovered. Obviously these tribes were allies of the Philistines.

XXVIII. 2. *thou shalt know*, &c.] David dissembled (cp. also xxix. 8), hoping, no doubt, that something would happen to prevent his fighting against his king and country.

keeper of mine head] Captain of his body-guard.

3. It does not appear when Saul had suppressed witchcraft; it was probably in the early part of his reign.

familiar spirits...wizards] i.e. ventriloquists...wise or cunning men. See Lev. xix. 31 note.

4. *Gilboa*] Now called *Jebel Fukdat*. But the ancient name is preserved in the village of *Jelbon*, situated on the south side of the mountain. It was separated from Shunem (see marg. ref.) by the deep valley of Jezreel. The Philistines either advanced along the sea-coast, and then entered the valley of Jezreel from the west, or they came by the present road right through Samaria, starting from Aphek (xxix. 1).

6. *when Saul enquired of the LORD*, &c.] It is said (1 Chr. x. 14) that one reason why the Lord slew Saul, and gave his kingdom to David, was because he *enquired not of the LORD*. The explanation of this apparent discrepancy is to be found in the fact that enquiring of the familiar spirit was positively antagonistic to enquiring of the Lord. That Saul received no answer—when he “en-

quired of the Lord” by *dreams*, which was an immediate revelation to himself; by *Urim*, which was an answer through the High-Priest clothed in the ephod; or by *Prophets*, which was an answer conveyed through some seer speaking by the Word of the Lord (xxii. 5)—was a reason for self-abasement and self-examination, to find out and, if possible, remove the cause, but was no justification whatever of his sin in asking counsel of familiar spirits.

7. *enquire*] A different word from that in v. 6, though nearly synonymous with it. It is more frequently applied to enquiry of a false god, as e.g. 2 K. i. 2; Isai. viii. 19, xix. 3.

En-dor (see Josh. xi. 2 note) was seven or eight miles from the slopes of Gilboa, on the north of little Hermon, where the Philistines were encamped; so that Saul must have run great risks in going there.

8. *divine*] Cp. notes to vi. 2; Num. xxiii. 23.

bring me him up] The art of the ventriloquist seems to have been always connected with necromancy. The Greeks had necromancers who called up departed spirits to give answers to those who consulted them.

11. *Bring me up Samuel*] Archbishop Trench observes, “All human history has failed to record a despair deeper or more tragic than his, who, having forsaken God and being of God forsaken, is now seeking

- 12 ¶ And when the woman saw Samuel, she cried with a loud voice :
and the woman spake to Saul, saying, Why hast thou deceived
13 me ? for thou *art* Saul. And the king said unto her, Be not
afraid : for what sawest thou ? And the woman said unto Saul,
* Ex. 22. 28. 14 I saw ^mgods ascending out of the earth. And he said unto her,
¹What form *is* he of ? And she said, An old man cometh up ;
²and he is covered with ⁿa mantle. And Saul perceived that it
³was Samuel, and he stooped with *his* face to the ground, and
15 bowed himself : ¶ And Samuel said to Saul, Why hast thou dis-
quieted me, to bring me up ? And Saul answered, ⁴I am sore
distressed ; for the Philistines make war against me, and ⁵God is
departed from me, and ⁶answereth me no more, neither ⁷by
prophets, nor by dreams : therefore I have called thee, that thou
16 mayest make known unto me what I shall do. Then said Samuel,
Wherefore then dost thou ask of me, seeing the LORD is departed
17 from thee, and is become thine enemy ? And the LORD hath done
⁸to him, ⁹as he spake by ¹⁰me : for the LORD hath rent the king-
dom out of thine hand, and given it to thy neighbour, *even* to
18 David : ¹¹because thou obeyedst not the voice of the LORD, nor
executedst his fierce wrath upon Amalek, therefore hath the LORD
19 done this thing unto thee this day. Moreover the LORD will also
deliver Israel with thee into the hand of the Philistines : and to
morrow *shalt* thou and thy sons *be* with me : the LORD also
shall deliver the host of Israel into the hand of the Philistines.
20 ¶ Then Saul ¹²fell straightway all along on the earth, and was
sore afraid, because of the words of Samuel : and there was no
strength in him ; for he had eaten no bread all the day, nor all
21 the night. And the woman came unto Saul, and saw that he
was sore troubled, and said unto him, Behold, thine handmaid
hath obeyed thy voice, and I have ¹³put my life in my hand, and
have hearkened unto thy words which thou spakest unto me.
22 Now therefore, I pray thee, hearken thou also unto the voice of
thine handmaid, and let me set a morsel of bread before thee ;
and eat, that thou mayest have strength, when thou goest on
23 thy way. But he refused, and said, I will not eat. But his ser-
vants, together with the woman, compelled him ; and he hear-
kened unto their voice. So he arose from the earth, and sat
24 upon the bed. And the woman had a fat calf in the house ; and
- ¹ Heb. *What is his form ?*
² Heb. *by the hand of pro-
phets.*
³ Or, *for himself*, Prov. 16. 4.
⁴ Heb. *mine hand.*
⁵ Heb. *made haste, and fell
with the fulness of his
sature.*

to move hell ; and infinitely guilty as he is, assuredly there is something unutterably pathetic in that yearning of the disoriented king to change words with the friend and counsellor of his youth, and if he must hear his doom, to hear it from no other lips but his" ("Shipwrecks of Faith," p. 47).

12. It is manifest both that the apparition of Samuel was real, and also that the woman was utterly unprepared for it.

Why hast thou deceived me, &c. She perhaps inferred that Samuel would have answered the call of none inferior to the king. Or it may be the presence of an inhabitant of the world of spirits brought a sudden illumination to her mind.

13. *gods* *Elohim* is here used in a general

sense of a *supernatural* appearance, either angel or spirit. Hell, or the place of the departed (cp. r. 19 ; 2 Sam. xii. 23) is represented as under the earth (Isai. xiv. 9, 10 ; Ezek. xxxii. 18).

17. *to him*] Better, "for Himself," as in the margin.

19. Rather, "will deliver Israel also." Saul had not only brought ruin upon his own house but upon Israel also ; and when Saul and Jonathan fell the camp (not "host") would be plundered by the conquerors (xxxii. 8 ; 2 Sam. i. 10).

23. *the bed*] Rather, "the bench" or divan, such as in the East still runs along the wall, furnished with cushions, for those who sit at meals (Esth. i. 6 ; Ezek. xxiii. 41).

she hasted, and killed it, and took flour, and kneaded *it*, and
25 did bake unleavened bread thereof: and she brought *it* before
Saul, and before his servants; and they did eat. Then they
rose up, and went away that night.

CHAP. 29. NOW ^athe Philistines gathered together all their armies
^bto Aphek: and the Israelites pitched by a fountain which *is* in
2 Jezreel. And the lords of the Philistines passed on by hundreds,
and by thousands: but David and his men passed on in the rere-
3 ward ^cwith Achish. Then said the princes of the Philistines,
What *do* these Hebrews *here*? And Achish said unto the princes
of the Philistines, *Is* not this David, the servant of Saul the king
of Israel, which hath been with me ^dthese days, or these years,
and I have ^efound no fault in him since he fell *unto me* unto
4 this day? And the princes of the Philistines were wroth with
him; and the princes of the Philistines said unto him, ^fMake
this fellow return, that he may go again to his place which thou
hast appointed him, and let him not go down with us to battle,
lest ^gin the battle he be an adversary to us: for wherewith
should he reconcile himself unto his master? *should it not be*
5 with the heads of these men? *Is* not this David, of whom they
sang one to another in dances, saying, ^hSaul slew his thousands,
6 and David his ten thousands? ¶ Then Achish called David, and
said unto him, Surely, *as* the LORD liveth, thou hast been up-
right, and *thy* going out and *thy* coming in with me in the host
is good in my sight: for ⁱI have not found evil in thee since the
day of thy coming unto me unto this day: nevertheless ^jthe
7 lords favour thee not. Wherefore now return, and go in peace,
8 that thou ^kdisplease not the lords of the Philistines. And David
said unto Achish, But what have I done? and what hast thou
found in thy servant so long as I have been ^lwith thee unto this
day, that I may not go fight against the enemies of my lord the
9 king? And Achish answered and said to David, I know that
thou *art* good in my sight, ^mas an angel of God: notwithstanding
ⁿthe princes of the Philistines have said, He shall not go up
10 with us to the battle. Wherefore now rise up early in the morn-
ing with thy master's servants that are come with thee: and as
soon as ye be up early in the morning, and have light, depart.

^a ch. 23. 1.

^b ch. 4. 1.

^c ch. 23. 1.

^d See ch. 27.

^e Dan. 6. 5.

^f 1 Chr. 12.
10.

^g As ch. 11.
21.

^h ch. 18. 7.
& 21. 11.

ⁱ 2 Sam. 3.
25.
^j 1 Kin. 10. 27.
^k ver. 3.

^l 2 Sam. 14.
17, 20.
& 19. 27.
^m ver. 4.

¹ Heb. *thou art not good in the eyes of the lords.*

² Heb. *do not evil in the eyes of the lords.*

³ Heb. *before thee.*

XXIX. 1. *a fountain*] Probably, the fine spring *Ain-Jalud*. It is impossible to say what the peculiar circumstances were which led to the struggle between Israel and the Philistines taking place so far north as the plain of Jezreel. Possibly it was connected with some movements of the Aramaic tribes to the north of Palestine. See 2 Sam. viii.

2. *the lords*] See Judg. iii. 3 note, as distinguished from ordinary "princes" (r. 3). The military divisions of the Philistine army were by hundreds and by thousands, like those of the Israelites (viii. 12). David and his men formed a body-guard to Achish (xxviii. 2).

3. *he fell unto me*] The regular word for deserting and going over to the other side. See Jer. xxxvii. 13, xxxviii. 19.

6. *as the LORD liveth*] The swearing by JEHOVAH seems strange in the mouth of a Philistine. But probably not the very words, but only the sense of this and such like speeches, is preserved.

8. See r. 10 note.

10. *with thy master's servants*] The clue to this may be found in 1 Chr. xii. 19-21, where it appears that a considerable number of Manassites "fell" to David just at this time, and went back with him to Ziklag. It is therefore to these new comers that Achish applies the expression. It is impossible not to recognize here a merciful interposition of Providence, by which David was not only saved from fighting against his king and country, but sent home just in time to recover his wives and property from the Amalekites (xxx.). That David maintained

- 11 ¶ So David and his men rose up early to depart in the morning, to return into the land of the Philistines. "And the Philistines went up to Jezreel.
- CHAP. 30. AND it came to pass, when David and his men were come to Ziklag on the third day, that the "Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire; and had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way. So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives. Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep. And David's ^btwo wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite. And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was ^cgrieved, every man for his sons and for his daughters: "but David encouraged himself in the LORD his God.
- 7 ¶ And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. ^dAnd David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*. So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed. But David pursued, he and four hundred men: ^efor two hundred abode behind, which were so faint that they could not go over the brook Besor. ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and ^fwhen he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights. And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. We made an invasion *upon* the south of ^gthe Cherethites,
- ^a 2 Sam. 4. 4.
^a See ch. 15. 7.
^a 27. 8.
^b ch. 25. 42.
^c 2 Sam. 2. 2.
^c Ex. 17. 4.
^d Ps. 12. 5. & 56. 3, 4. Hab. 3. 17.
^e ch. 23. 6.
^f ch. 23. 2. 4.
^g ver. 21.
^h So Judg. 15. 10. ch. 14. 27.
ⁱ 2 Sam. 8. 18. 1 Kin. 1. 38, 44. Ezek. 25. 16. Zeph. 2. 6.

¹ Heb. *bitter*, Judg. 18. 25. ch. 1. 10. 2 Sam. 17. 8. 2 Kin. 4. 1:7.

his position by subtlety and falsehood, which were the invariable characteristics of his age and nation, is not in the least to be wondered at. No sanction is given by this narrative to the use of falsehood.

XXX. 1. *on the third day*] This indicates that Aphek was three days' march from Ziklag, say about fifty miles, which agrees very well with the probable situation of Aphek (iv. 1 note). From Ziklag to Shunem would not be less than eighty or ninety miles.

The Amalekites, in retaliation of David's raids (xxvii. 8, 9), invaded "the south" of Judah (Josh. xv. 21); but owing to the absence of all the men with David there was no resistance, and consequently the women and children were carried off as prey, and uninjured.

7. Abiathar had continued to abide with David, ever since he joined him at Keilah (xxiii. 6). On enquiry of the Lord by the ephod, see Judg. i. 1 note. The answers were evidently given by the Word of the Lord in the mouth of the High-Priest (cp. John xi. 51).

9. *Besor*] Thought to be the stream of the *Wady Sheriah* which enters the sea a little south of Gaza.

12. *three days and three nights*] Indicating that at least so long a time had elapsed since the sack of Ziklag.

14. *the Cherethites*] Here used as synonymous with *Philistines* (r. 16). In David's reign the body-guard commanded by Benaiiah consisted of Cherethites and Pelethites (= Philistines?) and a picked corps of six hundred men of Gath commanded by Ittai

- and upon *the coast* which *belongeth* to Judah, and upon the south
 15 of ^a Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring me down to this company? And he said, ^a Josh. 14. 13. & 15. 13.
 Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee
 16 down to this company. ¶ And when he had brought him down, Behold, *they were* spread abroad upon all the earth, ^a 1 Thess. 5. 3. eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land
 17 of Judah. And David smote them from the twilight even unto the evening of ^a the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels,
 18 and fled. And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had
 20 taken to them: ^a David recovered all. And David took all the flocks and the herds, *which* they drove before those *other* cattle,
 21 and said, *This is David's spoil*. ¶ And David came to the ^a ver. 10. two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he
 22 ^a saluted them. Then answered all the wicked men and *men* ^a of Belial, of ^a those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart. Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the
 24 company that came against us into our hand. For who will hearken unto you in this matter? but ^a as his part is that goeth down to the battle, so *shall* his part be that tarrieth by the stuff:
 25 they shall part alike. And it was *so* from that day ^a forward, that he made it a statute and an ordinance for Israel unto this
 26 day. ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a
 27 ^a present for you of the spoil of the enemies of the LORD; to *them* which *were* in Beth-el, and to *them* which *were* in ^a south ^a Josh. 19. 8.

¹ Heb. *their morrow*.² Or, *asked them how they did*, Judg. 18. 15.³ Heb. *men*.⁴ Heb. *and forward*.⁵ Heb. *blessing*, Gen. 33. 11. ch. 25. 27.^a See Num. 31. 27. Josh. 22. 8.

the Gittite. It would seem from this that the Cherethites and Philistines were two kindred and associated tribes, like Angles and Saxons, who took possession of the sea-coast of Palestine. The Philistines, being the more powerful, gave their name to the country and the nation in general, though that of the Cherethites was not wholly extinguished. Many persons connect the name Cherethite with that of the island of Crete.

20. The meaning is, *and David took all the sheep and oxen which the Amalekites drove* (i.e. had in their possession) *before that acquisition of cattle* (viz. before what they took in their raid to the south), *and they* (the

people) *said, This is David's spoil*. This was his share as captain of the band (cp. Judg. viii. 24-26). All the other plunder of the camp—arms, ornaments, jewels, money, clothes, camels, accoutrements, and so on—was divided among the little army. David's motive in choosing the sheep and oxen for himself was to make presents to his friends in Judah (vr. 26-31).

27. *Bethel*] i.e. *Bethuel* (1 Chr. iv. 30), quite in the south near Beer-sheba, Hormah, and Ziklag; or *Bethul* (Josh. xix. 4), one of the cities of the Simeonites.

South Ramoth] Rather, "*Ramoth of the South country*" (xxvii. 10, xxx. 1, 14), so-called to distinguish it from Ramoth-Gilead,

- * Josh. 15. 48.
 * Josh. 13. 16.
 * Josh. 15. 50.
 * ch. 27. 10.
 * Judg. 1. 16.
 * Judg. 1. 17.
 * Josh. 11. 13.
 2 Sam. 2. 1.
 * 1 Chron. 10. 1-12.
 * ch. 28. 4.
 * ch. 14. 49.
 1 Chr. 8. 33.
 * See
 2 Sam. 1. 6, &c.
 * So, Judg. 9. 54.
 * ch. 14. 6, & 17. 26.
 * 2 Sam. 1. 14.
 * 2 Sam. 1. 10.
 28 Ramoth, and to *them* which were in *Jattir, and to *them* which were in *Aroer, and to *them* which were in Siphmoth, and to
 29 *them* which were in *Eshtemoa, and to *them* which were in Rachal, and to *them* which were in the cities of *the Jerahmeelites,
 30 and to *them* which were in the cities of the *Kenites, and to *them* which were in *Hormah, and to *them* which were in Chor-
 31 ashan, and to *them* which were in Athach, and to *them* which were in *Hebron, and to all the places where David himself and his men were wont to haunt.
CHAP. 31. NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in
 2 mount ^bGilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and
 3 Abinadab, and Melchishua, Saul's sons. And ^athe battle went sore against Saul, and the ^carchers ^dhit him; and he was sore
 4 wounded of the archers. ^eThen said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest ^fthese uncircumcised come and thrust me through, and ^gabuse me. But his armourbearer would not; ^hfor he was sore afraid.
 5 Therefore Saul took a sword, and ⁱfell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his
 6 sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.
 7 ¶ And when the men of Israel that were on the other side of the valley, and *they* that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt

¹ Or, wounded.² Heb. shooters, men with bows.⁴ Or, mock me.³ Heb. found him.

one of the Simeonite cities (Josh. xix. 8). Shimei, the Ramathite (1 Chr. xxvii. 27), who was over David's vineyards, was evidently a native of this Ramath. See below v. 28.

Jattir "In the mountains" of Judah, and one of the priests' cities, is identified with Attir, ten miles south of Hebron.

28. *Aroer* Not Aroer on the Arnon, but (if rightly written) some town in Judah, not elsewhere named.

Siphmoth, Rachal (v. 29), and Athach (v. 30), are unknown and not elsewhere mentioned; but *Zabdi* the Shiphmite (1 Chr. xxvii. 27), who was over David's wine-cellars, was evidently a native of the first-named place. It is a remarkable proof of the grateful nature of David, and of his fidelity to his early friendships, as well as a curious instance of undesigned coincidence, that we find among those employed by David in offices of trust in the height of his power so many inhabitants of those obscure places where he found friends in the days of his early difficulties. Ezri the son of Chelub, Shimei the Ramathite, and Zabdi the Shiphmite, as well as Ira and Gareb, and Ittai, and Hezrai, and many others, were probably among these friends of his youth.

30. *Chor-ashan* Perhaps the same as *Ashan* (Josh. xv. 42), in the *Shephelah* of

Judah, inhabited by Simeonites, and one of the priests' cities (1 Chr. iv. 32, vi. 59).

31. *Hebron* Now El-Khulil (see Gen. xxiii. 2). Hebron was a city of refuge (Josh. xx. 7), and one of the cities of the Kohathites (Josh. xxi. 11). It lies twenty miles south of Jerusalem.

XXXI. 3. *he was sore wounded* Better, "he was sore afraid" (cp. Deut. ii. 25). Saul's fear is explained in v. 4.

6. *All his men* This and similar expressions must not be taken too literally (cp. 1 Chr. x. 6). We know that Abner, and Ishbosheth, and many more survived the day of Gilboa.

7. *the men on the other side of the valley* This must mean to the north of the plain of Jezreel, and would comprise the tribe of Naphtali, and Zabulon, and probably Issachar. But the text of 1 Chr. x. 7 has "that were in the valley," limiting the statement to the inhabitants of the plain of Jezreel.

on the other side Jordan This phrase most commonly means on the east of Jordan, the speaker being supposed to be on the west side. But it is also used of the west of Jordan, as here, if the text be sound.

the Philistines...dwelt in them One of the principal cities, Beth-shan, fell into their power at once (v. 10).

8 in them. ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his 9 three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to 'publish it in the house of their idols, and 10 among the people. ² And they put his armour in the house of 'Ashtaroth: and ^mthey fastened his body to the wall of "Beth- 11 shan. ¶ And when the inhabitants of Jabesh-gilead heard ¹ of 12 that which the Philistines had done to Saul; ^pall the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to 13 Jabesh, and ^qburnt them there. And they took their bones, and ^rburied them under a tree at Jabesh, ^sand fasted seven days.

¹ Or, concerning him.

² 2 Sam. 1. 20.
³ ch. 21. 9.
⁴ Judg. 2. 13.
⁵ 2 Sam. 21. 12.
⁶ Josh. 17. 11.
⁷ Judg. 1. 27.
⁸ ch. 11. 3.
⁹ See ch. 11. 1-11.
¹⁰ 2 Sam. 2. 4-7.
¹¹ 2 Chr. 10. 14.
¹² Jer. 34. 5.
¹³ Amos 6. 10.
¹⁴ 2 Sam. 2. 4, 5.
¹⁵ 21. 12.
¹⁶ Gen. 50. 10.

10. *in the house of Ashtaroth*] This was doubtless the famous temple of Venus in Askelon mentioned by Herodotus as the most ancient of all her temples. Hence the special mention of Askelon (2 Sam. i. 20). The placing Saul's armour as a trophy in the temple of Ashtaroth was a counterpart to the placing Goliath's sword in the Tabernacle (xxi. 9). In 1 Chr. x. 10 it is added that they "fastened Saul's head in the temple of Dagon," probably either in Gaza (Judg. xvi. 21), or in Ashdod (v. 1-3). This was, perhaps, in retaliation for the similar treatment of Goliath's head (xvii. 54). The variations seem to imply that both this narrative and that in 1 Chr. x. are compiled from a common and a fuller document.

11. *when the inhabitants of Jabesh-Gilead*

heard, &c.] See ch. xi. This is a touching and rare example of national gratitude.

12. *burnt them*] Burning was not the usual mode of sepulture among the Hebrews. But in this case from a pious desire to disguise the mutilation of the headless corpses, and exempt them from any possible future insult, the men of Jabesh burnt the bodies, yet so as to preserve the bones (v. 13; 2 Sam. xxi. 12).

13. *under a tree*] Rather, "Under the tamarisk," a well-known tree at Jabesh which was standing when this narrative was written.

they fasted seven days] In imitation of the mourning for Jacob (marg. ref.). They would give full honour to Saul though he was fallen.